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Apt *and* Meet

Counsels to Candidates For Holy Orders

At the
Church Divinity School
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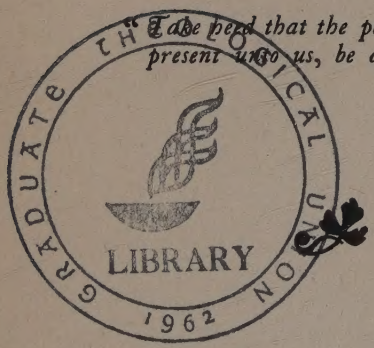
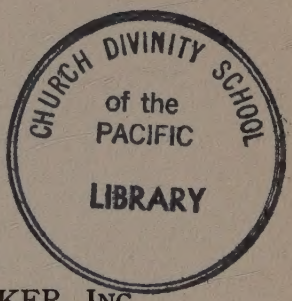
By
WILLIAM F. NICHOLS
Dean

"Take heed that the persons, whom ye present unto us, be apt and meet"





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To
her dearest
by my side
ever my Ideal Help-
Meet for the Ministry

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PREFATORY NOTE

IT was the voice of a true Seer that said when asked, What is the greatest danger of the century? "I have no doubt what is the greatest danger—it is the absence of high aspirations." This was an estimate made in the first week of the first year of the twentieth century by one who singularly combined in himself the powers of the historian and the statesman, with the experience of a man of affairs over the Diocese which probably best of all samples the stir of the modern world, the Diocese of London. It was too his death-bed conviction, uttered, as it proved, at the end of his signal episcopate. The judgment is especially valuable because he knew so well the comparison with other centuries, like the thirteenth which he cited, and had so full and exact insight into the conditions of the century which was dawning. Bishop Creighton's own principle for meeting such conditions is well proven in his life, in what he called "Goethe's doctrine of *Entsagung*." For our present use his own working formula is happily and pointedly expressed in one of his letters. He writes: "To Goethe I apprehend *Entsagung* meant to do

honestly what was immediately before him, and then see if he was strengthened to do anything more." This outlook and this inlook of such a man are both of inestimable value at the threshold of the Ministry. They give a golden "precept of the Elders." They reflect the very *Vision* and *Service* in the Ordinal as they divine the signs of the times. From time to time these Divinity School Counsels have been given to help those looking to Holy Orders in justifying the confidence expressed in the Ordinal: "We have good hope that you have well weighed these matters with yourselves, long before this time." And the aim and prayer have been to turn the heart searchings upon that priestly character which must be so well-weighed long before, in seminary days, to a discernment of the state of the actual world to be served and of the higher aspirations with which alone the Minister of Jesus Christ can serve it.

Thirty-five years in the Ministry, more than half of which have laid upon the writer the responsibility, as bishop, of meeting pressing questions of ministerial supply on this "other Coast," and almost half of which have constantly brought close contacts with those feeling the vocation to Holy Orders,—through chairs held in two Divinity Schools—such years have seemed in the simple line of duty to dictate these Counsels, however inadequate and however many the points not touched upon. The hope in them has been to point—even though afar off—to such aspirations as that which

Archbishop Benson made his own in Wordsworth's lines:

> "Thy soul was as a star and dwelt apart
> . . . . . and yet thy soul
> The lowliest duties on herself did lay."

WILLIAM F. NICHOLS.

The Bishop's House,
San Francisco,
Epiphany, 1909.

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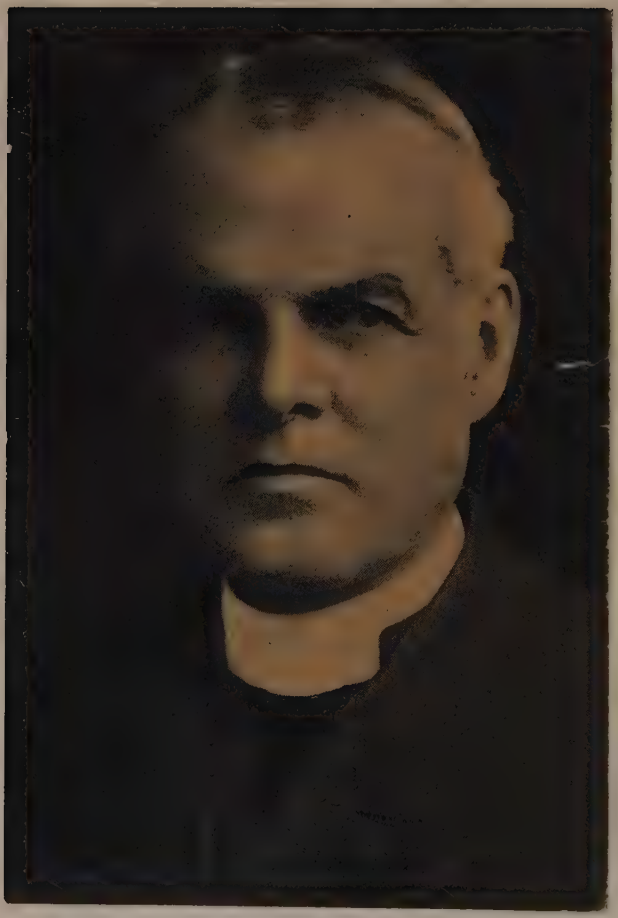

I

APT AND MEET

"TAKE HEED"—so the searching challenge warns both Presenter and Candidate at the threshold of Ordination. Note that the test thought then is not what the Candidate has done, but what he is. "Take heed that the persons, whom ye present unto us, be apt and meet." There has been the canonical course of preparation but has it really fitted him? All his certificates of recommendation and his examinations have been duly met, but after all is he meet? Is his heart right? Has he the "root of the matter" in him? Does he stand there so "truly called according to the will of our Lord Jesus Christ" that the conviction has been transmuted into a calm expectancy of the holy gift of Orders? Is he *capax*—to use the old word—is he capable of the *Veni, Creator:*

> "Come, Holy Ghost, our souls inspire,
> And lighten with celestial fire."

The challenge then is the really critical examination question of all. In their ultimate bearing

all other examination papers in the preparation for the ministry lead up to that. The whole curriculum of the prescribed studies and the whole manner of life must be brought to that final scrutiny. Indeed all that has made up the personality in the past must have something to do with it. To that applies especially that suggestive phrase in the Ordination Charge, "We have good hope that ye have well weighed these things with yourselves long before this time." One looking forward to the Ministry then cannot begin too soon an habitual and well devised rule of self-investigation of his progress towards the sort of manhood he would wish to present and ask his Presenter to present, when confronted by that vital challenge. There is a sense in which the most constant text-book for a Postulant or Candidate for Holy Orders must be the book of his own Character.

Character will also be a blessed book of devotion if he is tracing in it the witnessing of the Holy Spirit with his spirit that he is a child of God. If struggles, faults, temptations, doubts, blindness as well as love, joy, peace, vision are betokening here and there the motion of the Holy Spirit over those inner deeps of personality, some of his most precious hours of self-commun-

ing will be spent in such stillness. But there must go with it the application to character as a text-book never to be laid aside, of the study of what we are and are becoming under the spur of that quick and powerful question which is as it were to lay our life bare before God—Is he apt and meet? In this the Candidate must be his own constant examiner. He must be fair and thorough with himself. That coming challenge must take hold of him and his anxieties and his determination as an examination upon which the deepest concerns of his ministry are at stake. And to be ready for it, all along in the preparatory years it must be in his mind and in his prayers and in his plans and work. Mountain altitudes apart are those who are girding themselves for the goal of Ordination with such a stalwart spirit, and those who languidly take the preliminary steps as if to stroll through lectures and question papers and certificates of conduct were an agreeable way to spend a few years and then by a sort of canonical destiny to become a clergyman.

No strange thing will happen to us if as we ponder upon this high standard we find ourselves faltering over the misgiving, Can I ever hope to be "apt and meet"? Knowing my failings and

limitations, can I attain unto anything like an assuring qualification? St. Paul reflects this state of mind when he exclaims, "Who is sufficient for these things?" and when he affirms, "I am not meet to be called an apostle." To an honest heart the very misgiving has in it the wholesome instinct to lean all the more upon the grace of God. St. Paul's poise of character was found by supplementing his own short weight with the Lord's promise, "My grace is sufficient for thee; for My strength is made perfect in weakness." St. Paul's heart to go on was ever sustained by the proof within him that he trusted with his whole being "by the grace of God I am what I am." That must have carried him through many a siege of self-distrust. And it is one of the most precious experiences of a sense of vocation to the ministry that the very leading towards it is God's leading. "I have chosen you" seems to be writing itself out as a forecast of the career. There is an unmistakable inward motion. It is the gentle suasion of God's Holy Spirit. We can confidently trust that we are inwardly moved by the Holy Ghost to take upon us this Office and Ministration. Liddon traces with careful insight this evolution of the high call in one whom Christ chooses. He says,[1] "He has been the

[1] Liddon, "Clerical Life and Work," pp. 210, 211.

object of a choice rather than its author. . . . He has yielded to a mysterious attraction which has drawn him on. He has been guided, it may be, partly by the force of family circumstances, partly by natural tastes and sympathies, partly by the direct results of education, partly by minds with which he has come in contact. He has followed too the guidance of an *inward* light growing stronger in his soul as the years have passed on, a light which has discovered him in all his native misery to himself face to face with the Eternal Love which has redeemed him and which now bids him own and glorify it. And thus what was at first a vague hope became more and more a purpose, and what had been for years only a general, undefined purpose, ripened at length in the strength of prayer into a formal resolution solemnly taken beneath the eye of the Redeemer. . . . When he is asked, Dost thou believe that thou art called by the will of our Lord Jesus Christ? . . . it is the verdict of his whole moral being that he can answer confidently, yet humbly, 'I trust so.'"

Now this singling one out, so to speak, by our Lord, implies some principle of selection beyond our ken, by which He sees in us that we are "apt and meet" for His use. That must lie at the starting-point of the experience. The first stirring is from

Him, not from us. "We are not only the sheep of His pasture but the sheep also of His hands," says Bishop Andrewes. And His initiative, we may for our comfort believe, would *not* have been taken and He would not have put the persistent thought in our minds if He had not detected in us primarily something to justify it. When the Master called the Apostles He read them far better than they could read themselves. He knew the strong and weak points of each as He knew the sphere they were to fill. And the fact that they were His choice was enough to enable them to follow Him. So every humble servant of Christ in whom He makes His leading towards the Ministry felt may well lean much upon the fact that such a leading in itself indicates that Christ discovers in him, even though he himself may not, marks of his being apt and meet. Vocation presupposes something of revelation of Christ's will for our life based upon His unerring knowledge of our life. When the question of studying for the Ministry has seriously taken possession of a man, it is pretty safe to presume that it has done so because the man has some points especially favorable for it. God has already seen in him possibilities of the making of a useful clergyman. The very name Clergyman implies *choice* (κλῆρος), and God has put it into his heart to

be a Clergyman because He has chosen him and He has chosen him because he possesses qualities to fit him for it.

Of course a passing sentiment does not in itself constitute a settled sense of vocation, nor is the danger of neglecting the gift when an undoubted call is trying to declare itself, one to be ignored. But the true following of the Divine leading sooner or later will, if heeded with ordinary interest and care, assert itself. And when it has asserted itself there is an unspeakable encouragement that comes with it in this dawning upon us that whatever be our hesitation over our capacity, or wonder how we can ever grow up to the demands of the future work, the Holy Spirit has been the Judge—not we —whether we can become apt and meet. Many a time a man may need just that consideration to make him go on in faith. But when full place is given to that sense of our sending, it still remains for us to apply ourselves wholly to this one thing and draw all our cares and studies this way. It is our part to see that we devote ourselves, soul, body and spirit, with all their powers and faculties, to preparation for God's service. So may we in all humility carry up to the ordination hour the well considered credentials of others, after due enquiry and examination, that we are apt and meet. This

I believe to be your honest and constant purpose here. And at these early communion hours I propose, as I have opportunity, to suggest various fields and phases of that preparation. Following this introductory suggestion of what is the meaning of I. "Apt and Meet," we shall try to dwell somewhat upon our Ordination vision of what it is to be Apt and Meet:—

II. In Learning.
III. In Godly Conversation.
IV. For Due Exercise of the Ministry.
V. To the Honor of God.
VI. To the Edifying of His Church.

ALMIGHTY GOD, who hath given you this will to do all these things: Grant also unto you strength and power to perform the same, that He may accomplish His work which He hath begun in you: through Jesus Christ our Lord. *Amen.*

II

LEARNING

CANDIDATES for Ordination must be "apt and meet for their learning." If not so, it is not the fault of the Prayer Book or the Canons. In the Ordination Offices and elsewhere in the Prayer Book the only ideal that fits into the phraseology is that of a well-learned clergy. And we are left in no manner of doubt as to the kind of learning essential. "Seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies." Nothing could be plainer than that the vital point is for the candidate and clergyman to know and live his Bible. That must have

the chief claim upon his study and his literary accomplishment. No mere incidental study of it will do. The Word of God must be his first and foremost because it is the handbook for Christ. "Ye search the Scriptures because ye think that in them ye have eternal life; and these are they which bear witness of Me." Every priest must solemnly vow to be diligent in reading the Holy Scriptures, and in such studies as help to the knowledge of the same laying aside the study of the world and the flesh. Could anything stand out more searchingly as a corrective of Bible-shelving than that? In the wide and inviting field of letters, men may purchase to themselves many good degrees, but the one degree that every true minister of Jesus Christ must have is the diploma of familiarity with the Holy Scriptures. No brilliant parts and no encyclopædic knowledge can take the place of that. Whatever else he may be an authority upon, he must be even more of an authority upon the main book of his ministry. He may dip into a thousand passing topics and absorb and create volumes here and there as he finds himself interested in some special line of research, but it is only "by daily reading and weighing the Scriptures" that he can "wax riper and stronger" in his ministry. The Bible must be his meat, not his confectionery. Lamentable as may

be the effect of unwholesome reading upon the mind of people at large to whom the Bible-reading habit is strange or wanting, even that is not so deplorable as the starvation of spirit of the minister of Christ who lays aside the study of the Scriptures for any studies of the world or the flesh. A great preacher once pointed out that curious trait of humanity by which men are wont to hanker after, so to speak, an amateur record in something aside from their main pursuit in life. The good business man is sometimes not satisfied until he can manipulate the market as a sensational plunger in speculation. The cobbler, to use the old Latin illustration, does not stick to his last. The hapless making of a merely amateur Clergyman may spoil a good layman. And so the age which crowds into the ministry so many varied activities is one, which if he is not very careful, surrounds the priest with subtile and strong temptation to try to excel in many another accomplishment to the sacrifice of just that plain knowing and preaching his Bible. Perhaps this may have gone so far that some will be disposed to challenge the position of the Prayer Book in putting the principal stress upon that kind of learning. But that will only show what a departure there has been from the standpoint of the Ordinal, as there can be no question as to what that

standpoint is in the quotations already given. To be apt and meet in learning is primarily to be apt and meet in the many-sided and modern learning of the Holy Scriptures unless the whole tenor of the Ordination Offices is a great mistake. To have other studies interfere with that, far more to have other studies supersede that, to fall into the habit of general reading which reduces the Bible reading to a mere looking over snatches of it now and then, all this is at the peril of high vision for the man and the flock. To treat the Bible as if it were a Dictionary of Quotations for texts, and that sometimes with sermons that as Dr. South caustically observed were truly *drawn from* the text from which they would never have come by spontaneous flow, is not altogether an unheard of illustration of the way in which the consciousness of the vital need of Bible study may gradually fade out of the life. And as one reads over the Ordination offices from year to year on anniversaries of ordination days, Ember Seasons, or at other times of meditation upon their standards, I believe there are few that do not find here a sense of shortcoming to cause honest heart searching and renewed effort. Cultivate then in these formative years a conscience upon this which may have so much to do with making or marring your influence in the ministry. Saturate your mind

with the Scriptures. Read them constantly as a devotional habit, over and above any studies of them in your preparatory work. Search them to find Christ for your own character. Make them your chief concern in fitting yourself to carry Christ's message from them to others. Aim at a Gospel for your own heart which will be a Gospel of which there will be a veritable woe unto you if you preach it not to others. That is to be "wise unto salvation through faith which is in Christ Jesus," in that Scripture which "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

But we remember that while we accord this high place of prominence to the Holy Scriptures, this learning in which we are to hope to be apt and meet includes also "such studies as help to the knowledge of the same" and covers an almost boundless field of study. Indeed one branch of such study, Theology, used to be called the "Queen of Sciences." If it were supposable that a Candidate could only know two books, his Bible and his Prayer Book would be his wisest choice. But he is expected to know far more than two books and the whole course of preparation as outlined for our Divinity Schools in the canons is intended to round out, and

afford scope to his learning. A College or University degree is, when practicable, presupposed. That marks the stage of progress requisite for Candidateship. Many well-furnished men in the ministry have passed the equivalent of that as provided in the canon, bringing to their Candidateship an alternate training found in the university of practical experience out in the world. And too much emphasis can hardly be laid upon the advantage of the broad culture of university life and atmosphere to one in the Holy Ministry. Every possible opportunity should be given for it. Every provision should be made for it in shaping a twentieth century Clergy. Short circuiting the current of learning is apt to play havoc with the transformation process. The fullest measure of scholarly work should be the ambition and the goal. This is not to overlook the fact that many a scholar has made himself such and reached high standards even when circumstances have deprived him of the living in academic halls. Many a one has been as apt and meet for his learning in the long run in that way, as has his fortunate neighbor who has had the most extended privileges of a university. But, generally speaking, the more widely and thoroughly the man in the ministry can assimilate the real learning of a university, the better qualified he

is to deal with the men of his time. If he can, let him have his full university course before becoming a Candidate for Holy Orders. And further, if he can, later on, let him specialize in any post-graduate work, and that at the University either in our own Country or the Old World where there can be found the most distinguished and erudite treatment and teaching of that specialty. When there are time and means and favoring conditions, as for example at some of the Summer Schools at University Centres, for that, they could not be applied to a better use. Never did the Church need sound scholarship more and never could she apply it more readily or efficiently than in this time of earnest truth seeking in so many fields. "The priest's lips should keep knowledge and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts." The Church should never be willing to have her highest scholarship abdicate to any other scholarship. And may the day come when in our American Church, around our Cathedrals or otherwise, there may be ample provision for this lofty purview of priestly knowledge, so that chosen scholars without other avocations may hold up to their generation the truest learning which in its white light blends all the spectrum's colors of human progress. There is in every period of active

research only a new challenge to priestly learning to become "the astonishment of the world" as it can coördinate all truth with Him "in whom are hid all the treasures of wisdom and knowledge." And as it is, probably it would surprise most people to know, for example, what an output of such Christian literature the presses of the world are making to-day.

But just here there is a consideration which is in some danger of being overlooked in urging the fulness of university opportunity. It can never be the concern of the university as it must be of the Church to see that whatever other learning her ministry has it must have a specializing on the immediate lines of preparation we have just been considering. Somewhere must come in the Great "Elective" of the Church, for learning in the Holy Scriptures and "such studies as help to the knowledge of the same." Even more technical in a good sense than the Law School or the School of Medicine must be the Divinity School. There is a sense in which we have a Faith once for all delivered. We do not gather it out of the atmosphere as we go along. We must take time to absorb it and coördinate it as it has been delivered. We must see it in the light of its original languages and of ancient and modern scholarship; we must follow its historical stages of ac-

ceptance or challenge by mankind; we must acquaint ourselves with its scientific formulas; we must learn its adaptation to the human needs of different countries and different centuries: we must try to interpret it into our own conduct and conditions. Obviously to accomplish this, Seminary Faculties and equipment must be of the most approved University standards of efficiency possible for their purpose. All of that takes time and quiet and concentration and, as is said of bees, a certain "spirit of the hive." We remember that profound maxim of the Latin Father that, "It hath not pleased God to effect man's salvation by dialectic," and can easily understand that a centre charged with controversy or high philosophic or scientific enquiry is not opportune for this essential period for quiet obsession by the truth with which the Church would dower her ministry. This is not to quarantine the Candidate from the active thought and research that he must be trained to welcome and be ready to meet. What I have already said of the ideal University training up to the fulness of the capacity should relieve our theme of any such thought. It is only to claim for the Church a distinct and whole-hearted and undiverted attention for a time to her proper shaping influences for her service, in order that she may see to it that her Candidates are apt and meet

for her especial work and after the manner she has a right to prescribe for herself. And so she must guard the integrity and the identity of her Seminary scholarship. If she does not, no General University, from the nature of the case, can or will. There must be spiritual as well as intellectual environment. And from her standpoint at any rate I believe the more reflection that is given this necessity for making her Candidates apt and meet the more will be the tendency to rectify the estimate of the place of the Divinity School as opportune, however full the use of the University before or after its course. Consecrate your learning in these years and form habits of study then with high ideals that you may be presented apt and meet at your Ordination and at that day when the Chief Shepherd shall appear."

THAT it may please Thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of Thy Word; and that both by their preaching and living they may set it forth, and show it accordingly; *We beseech Thee to hear us, good Lord.*

III

GODLY CONVERSATION

To be apt and meet for our "godly conversation," I need scarcely explain to you, covers the whole qualification of character and conduct. Conversation in a measure is only conversion "writ large." It means the whole make-up of the manhood. The Revised Version in Galatians 1 : 13 where St. Paul is referring to his own record, substitutes "manner of life" for the word "conversation" of the King James Version. So that here the familiar use of the word as a synonym for speech or talk must be widened out to include all the habit of the personality of which language is only one expression. The force of the caution at the threshold of the Ordination Office is that, taken all in all, the Candidate must possess some marked degree of a godly as distinguished from a worldly bent and demeanor. The priests must be clothed with righteousness, if the saints are to sing with joyfulness. The character must be trained to tell as character. St. Paul charged Timothy with that when he wrote, "Be thou an example of the believers . . . in conversation."

And further the word in the original seems to

convey especially the idea of the priest not by himself but out among men—in the thick of things. In the use of the word in Galatians just cited, by "conversation," or "manner of life," St. Paul designates that stirring part of his life when he says, "Beyond measure I persecuted the Church of God and wasted it." And so "godly conversation" is no mere hothouse plant under glass but a hardy robust out-in-the-open kind of growth. The very camaraderie of Divinity School life, with its kindly chaff and bantering over mutual foibles and callowness, can really help its vigor. The more the man of action carries it into his pulpit and into his ministrations, with the contact with his fellow men and into the whole fierce light of his public life the better. All Christians should aim at it. "Who is a wise man and endued with knowledge among you?"—says St. James—"let him shew out of a good conversation his works with meekness of wisdom." But the priest must lay seriously to heart that his is the bounden duty to study not to be the average man in this, but the type.

The Abbé Du Bois in his searching and stimulating Treatise on "The Character of the Christian Priest,"[1] says, "We all know that there are among

[1] "Holiness to the Lord. The Character of the Christian Priest with an Introduction by the Lord Bishop of Carlisle."

us"—he was writing more especially of France but alas, it is not without its warning everywhere—"four sorts of Priests, very different the one from the other—the *bad* Priest, the *lukewarm and backsliding*, the *good*, and finally the *holy* Priest." And then in chapters which amount to an ordeal of self-searching to any one who reads them carefully, he traces the distinguishing features of these four classes as they are manifest: 1st, in the employment of time; 2d, in Prayer; 3d, in the Holy Eucharist; 4th, in Divine Service; 5th, in Self-examination; 6th, in Spiritual reading and 7th, in the administration of the Sacraments. There is no little food for sober thought in them and one may well read and reread them many times in his ministry with ever new vision for higher aims. Indeed the former Bishop of Carlisle who wrote the luminous introduction to the English translation and adaptation of Abbé Du Bois' book justly says of it that it may be used by a Clergyman as a "Companion of Solitude, a friend ever ready with a word of advice, a voice whispering to the soul 'Come up higher.'" And suggesting that "perhaps there is no better method of observing the spiritual barometer of a Priest's life" than to read over on his knees each anniversary of his Ordination Day the Ordination Service and especially the

vows, the Bishop added his sense of the helpfulness to such exercises of this book. It has the true altitude and ozone for ever climbing new heights of Godly Conversation. I wish it could be among the well-worn books of devotion of every priest. The Candidate for Holy Orders in his preparation to be "apt and meet" for his godly conversation cannot, however, begin too early to act upon a suggestion which the Prayer Book itself gives us in the so salutary charge to the Priest in the Ordinal. It is a suggestion of the utmost moment to the right development of qualifications for the ministry and one which is so Scriptural and Pentecostal that its prime value is recognized the moment attention is called to it. And yet there may be grave question as to whether practically it is acted upon or even intelligently grasped as it might be. It is this: "Howbeit you cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: *therefore ye ought, and have need, to pray earnestly for His Holy Spirit.*" Whatever be the range or objects of our intercession, whatever be the petitions into which we throw most earnest and most constant interest, here we have something which should be among the very closest concerns of our heart and the most fervent and most unceasing of our every-day prayers. There is nothing

we need to ask for more than "for His Holy Spirit" as the Prayer Book puts it. Our life in Christ as well as our priesthood in Christ must at all stages invoke its *Veni, Creator Spiritus.* It is in our very cry, "Abba, Father." It is in the witness with our spirits that we are the children of God. It is in the cleansing of our thoughts by the inspiration of the Holy Spirit. It is in the help to our infirmities. It is in the intercession for us which cannot be uttered. It is in the sevenfold gifts of Confirmation. It is in the consecration of the Holy Eucharist. And so in our high Calling, the inward motion which whispered it, we believe is of the Holy Ghost. The empowering of our Holy Orders is through our reception with the laying on of hands of the Holy Ghost. The Scriptures we are to teach and preach and the opening of our understanding and of the understanding of the hearers is through the Holy Ghost. And so it is but part of the whole genius of godly conversation as it is to be a fundamental factor in our ministry to "Continually pray to God the Father, by the mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost." And saintly lives like those of our Anglican Bishops Andrewes and Wilson have ever found sweet satisfaction in praying directly to the Holy Ghost, as in the Office

of Institution in the Prayer Book we pray for the congregation, addressing, "O God, the Holy Ghost, Sanctifier of the faithful." It translates creed of the Holy Spirit into priestly conduct.

Herein then lies the leading to a settled characteristic and habit of priestly prayer and that is to pray for the Holy Ghost, to pray to the Holy Ghost in the foremost devotions of the priestly life. The answer to that prayer is in all the cares and courage and Sundawn of a growing ministry to gain here a little and there a little, the gift of a godly conversation, to find, as the joy of service deepens and the vision widens and the life takes on precious experiences, what the grace of God can do for rank faults and rough places of character. Out of the very failures and helplessness of life and of service there is a demonstration of the Spirit, of gentle forces wrestling with the human in us to make it over, be it ever so little, into Christ traits. The answer to that prayer comes too in that strange blessed conviction, that it is even so, that through no merit of our own, but only by the gracious comfort of God's Holy Spirit, we are what we are, and that out of all that is inapt and unmeet, He has brought a simple trust that we can be more and more meet for the Master's use.

How far, alas! are most of us from attaining that

godly conversation! But it is yours in these preparatory years to learn to yearn for it. And the self-struggle with its lack,—yes, of special points of character in which at times the lack seems so chronic as to be almost irremediable—is the very crisis in which to call to our constant succor the Holy Spirit which so wonderfully heals our infirmities and rounds out priestly character.

IV

DUE EXERCISE OF THE MINISTRY

THE "take heed" of the challenge in the Ordination Office puts responsibility just where it belongs when it warns all who have to do with encouraging the one thinking of the ministry to look to it that there is promise that "he will exercise his ministry duly." Misfits in the ministry are not seldom due to the misfit of early advice given. To be sure this caution may not be as much needed as the one to guard against the opposite mistake of cold watering the kindling of the flame of holy vocation, of which something may be said elsewhere, but it is needed. While probably no one under our American conditions is led to take Holy Orders as a mere matter of family tradition and course, and while few now live under the delusion that the ministry is a sort of asylum for those who fail in other pursuits of life, there is much to be desired in the sense of sagacity not to say thoroughness with which preliminary advice should be given to those to whom the possibility of Holy Orders occurs. To be duly counseled to persevere in his intention—as the

Canon puts it,—there is implied no perfunctory nor shifted responsibility on the part of others who advise, whatever be that of his "immediate Pastor, or, if he have none, some Presbyter to whom he is personally known." The Canon requires this in the interest of all concerned before the matter can in most cases intelligently come before the bishop in the sequence of the steps.

It is obvious that no ministry can be duly exercised without the depth of purpose to fully consecrate it "to the honor of God and the edifying of His Church." But we propose to treat each of these aims by itself in our further consideration of our series of topics and so leave them for the present. That will enable us to stop now upon the due exercise of the ministry in some of its aspects which, though less profound and vital, are nevertheless of no slight consequence in an efficient clergyman's life.

Due exercise of the Holy Office breathes everywhere in the lofty vision of the Ordinal. It implies a right heart and right method—the giving one's self wholly to the ministry and the never ceasing our labor, our care and diligence to make the most of ourselves for it, and more especially in some ordinary standards of activity that we may well consider now. If he is not very much on his guard,

there are many circumstances to delude a young clergyman into the idea that so far as ordinary standards of efficiency are concerned, he is a privileged character. There is apt to be a good deal of his time that is not mapped out for him as it is for a business man who must report to his office for a daily routine. There is apt to be no such sharp and instant rebuke of remissness in duty, to keep him up to the standard, as he would be likely to find in other callings. There is opportunity for a good deal of dawdling, and a good deal of procrastination, not to say a good deal of sheer recreancy to routine without any immediate chiding save perhaps that of the conscience. Provided there be the reporting at stated hours of Service the "between-times" is often far more at the disposal of the young clergyman than he would find in any other serious calling. And if in that between-times he does not keep himself up to the mark, nobody will do it for him, for a while at any rate. If he is not fixing his own high standard of what due exercise of a ministry ought to be in the study, in the pastoral calling, in the self-discipline, in the being "often up-stairs" in prayer as was said of Father Carter, nobody for the time may be the wiser, nobody will stand over him to tell him to do it or drop the Ministry, after the manner of a superior in an office. Shirking gen-

erally brings no immediate retribution, if there is the temptation to shirk. Neither does a show of service without its sufficiency. In every large modern business there is generally found some searching system of inspection to keep all departments up to the mark. Periodically the data of duty are scrutinized and any slighting or bungling the job assigned to any one soon comes out to his instant warning. If he is idling, or turning to his own account the time he is supposed to be giving to the business in hand, he soon hears of it in a way he does not forget. If he only makes a show of doing his work he soon has to face the consequences. While there could, from the nature of the case, be no such espionage over ministerial service, it might fairly be asked whether some more thorough and efficient use of the theory of inspection we have in the Church might not have its advantage all around. Stated inspections of care in keeping records, for example, or of parish accounts, of time honestly given to Sunday-school work, to missionary study and instruction, to systematic pastoral calling and ministrations to the sick, to wholesome study and reading, to preparation for the pulpit messages—something of that sort would certainly be in keeping with modern methods of capitalizing energy to the best result, to say nothing of the stimulus and

search-warrant effect upon weak human nature. Men sometimes do their best work by committing themselves to courses of lectures or sermons which compel them to systematic study and use of time, and of course the stated hours of services do involve a certain amount of discipline of time. But notwithstanding all this, so much is the average clergyman left to be the disposer of his own routine and the shaper of his week's duties that nobody but himself can be his Inspector. The due exercise of his ministry will depend upon his rising above temptations to sloth, or slovenliness of habit, physical, intellectual and spiritual. His people will indeed shrewdly suspect if they do not detect such blemishes, but the probability is their censorship will express itself in general terms of dissatisfaction rather than in specific counsels and in a desire for a change of clergyman rather than in hope for reform.

Every one of you means under God to make his future ministry a successful ministry. It is each one's purpose to make his own case one of a due exercise of his ministry. The vision before an earnest and healthy-minded Candidate is one of hope and heart. But sometimes notions of what success in the ministry is are vague and unformed and the sooner right ideals can be clarified and fixed, the

better and the more intelligently the lines of preparation for the ministry themselves become "apt and meet." Such ideas involve at least three things: 1. A right standard of success. 2. Concentration upon it and 3. A right motive in it.

First, then, how can we be sure that our working theory, so to speak, as to the kind of clergymen we wish to be is a sound one? How can we get just the right conception of what a duly exercised ministry is? One who often reads and reflects upon, as I trust each one of you will do in devotional hours, the charge to the Priest in the Ordinal, finds there the Standard of Success once for all outlined. It is singularly full and practical and free from misconception. It explains the office and charge to which you are to be called as one in which you are to be "Messengers, Watchmen, and Stewards of the Lord: to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ forever." Though couched in general, not to say quaint terms, it would be difficult to find a more compact or fructifying form of statement of the lines on which all that is really worthy of the name "success" in the ministry, must be exhibited. Like an illuminated

window they might well color all the light that floods in upon a Seminary course. I will here only note the standard for you, without entering into any exposition of its terms. Indeed if you make a true and constant use of it in prayer and purpose, your whole after lives will show its realization and its joy.

But second, to be apt and meet after such a Standard means strong tenacity of purpose as well as clearness of vision towards it now. There is such a danger in a Divinity School life as a listless drift without the vim of oar-dip and pull towards a given point that characterizes zeal and athleticism of character. No such disposition as that does the Ordinal know. Initiative and alertness and pushing towards a goal animate the picture there. The very phrases are charged with tense vigor. "Printed in your remembrance," "consider with yourselves the end of the ministry," "see that ye never cease your labor, your care and diligence until you have done all that lieth in you according to your bounden duty," "with how great care and study ye ought to apply yourselves," "consider how studious ye ought to be," "that you have clearly determined, by God's grace, to give yourselves wholly to this Office," "that as much as lieth in you you will apply yourselves wholly to this one

thing, and draw all your cares and studies this way"—these are ringing words not merely for the Ordination Service in which they are found, but for proper Divinity School spirit and régime. So there is the sizing of the mind towards the satisfying standards of success that reach so far beyond any scale of bulk, or sound or statistics of the work.

Then third, back of the standard of success and back of the sturdiness of aim in adhering to the standard there is the really vital matter of the motive in it all. And as to that there is no more opportune time for deep probing than in these shaping years of your life. Confessedly motives are oftentimes mixed and puzzling. And probably we must ever allow for growth in good motives, especially when they are fundamental to a career. Then, too, misgivings as to our motives must be expected. But with it all, one contemplating Holy Orders does, I am convinced, after years of confidences from honest lives, have some of his most blessed and lasting demonstrations of the Holy Spirit in the process which goes on in his own spirit of finding the Comforter comforting and strengthening him with the gradual consecration of his own motive into a surer and surer inward motion. Thence comes not merely the consciousness of vocation to the Holy Ministry but of profounder absorption in

its higher ambitions. In a St. Paul this reached that rare stage from which he could affirm "For me to live is Christ."

This is the only safeguard against the subtile ambition for self which may lurk even in what outwardly seems a successful ministry. There is probably in the English language no more searching, not to say startling disclosure of the peril of that ambition than in the memorable sermon of Mozley's on *The Reversal of Human Judgment*, which I commend to your careful reading. It has been called by a clergyman, not of our own Church, the "greatest sermon of modern times" and a New England college Resident says he reads it once a year for its moral tonic. I will only quote here one paragraph: "The truth is, wherever there is action, effort, aim at certain objects and ends;—wherever the flame of human energy mounts up; all this may gather either round a centre of pure and unselfish desire, or round a centre of egotism: and no superiority in the subject of the work can prevent the lapse into the inferior motive. In the most different fields of objects this may be the same: it is the quality of the individual. Whatever he does, if there is a degeneracy in the temper of his mind, it all collects and gathers, by a false direction which it receives from

the false centre of attraction, *round himself*." This exposes the awful temptation to an ambitious ministry where the ambition is for self. It was on a very pinnacle of the Temple that the Tempter asked the Master to cast Himself down for self and so to thwart His work for God. Outwardly it may counterfeit success, but the motive is self-centred. The ministry duly exercised is only a success because it is centred in Christ.

V

TO THE HONOR OF GOD

THE motive in the ministry is the vital point. We have in the previous pages already touched upon its determination of the due exercise of the ministry. The challenge in the Ordinal, however, goes much further. It distinctly applies the motive test to the result produced by a ministry. It implies that to be "apt and meet" the motive is clear and fixed. We are of course here anticipating a condition of heart you are supposed to approximate on the day of your ordination, when you are presented for that challenge. Here and now you may have much still ahead of you in the way of preparation for the right frame of heart then as well as for the right familiarity with the preliminary courses of study. Motives need training as well as memory or other intellectual or spiritual faculties. Few can expect to find themselves at this stage what they hope to be at ordination time. The very purpose of your prescribed course is to afford opportunity for the patient evolution of self on the high lines of vision

of your vocation. It may be but the sign of an honest and true heart now to be subject to misgivings about motives and to have other evidences of the need of careful attention to them and cultivation of them. In a word no one must take it as an occasion for losing heart if he finds it difficult to isolate his motives for treatment as he would, or even to fully persuade himself whether they are as single as he would wish. Granted that sense of vocation which in itself is not always easy to define other than as a leading of conscience and life, God often shows us our way by successive steps, without letting us see very far ahead, as He did St. Paul at and just after the time of his conversion when he had his work and his fitting into its sphere gradually unfolded to him. A wholesome Divinity School Course is as apt to be a succession of self-revelations with headway in character flashed by their light as of progress in learning. So men grow towards their ministry. They press forward with St. Paul towards the mark for the prize of the high calling of God in Christ Jesus, though with St. Paul there must be the lifelong realization of something still to be "apprehended."

If we put it then in some such way as this—how to make the most of a course in motive train-

ing—it will perhaps invest the two remaining topics of this series of addresses with more immediate and live interest for us. For the Ordinal makes very plain the two primary objects towards which the motive of the true servant of Jesus Christ must be more and more drawn. The one is the Honor of God. The other is the Edification of His Church. The first is the only one we shall dwell upon to-day, leaving the other for the concluding pages of this series.

Obviously in what is so strictly personal and profound in character as motive we have to be self-taught with the aid of that Holy Spirit which searcheth the deep things of man. The utmost that another can hope to do in the way of this training is to throw out a few general suggestions.

I think we are all conscious of an element of vagueness and what is called obscurantism when we attempt to point deliberate purpose towards the Honor of God. The aim somehow seems to lack sharpness of outline. Our own honor, or the honor of some one or some institution in which we are deeply interested, may have all the range and roundness of the bull's-eye of a target. The motive which lies back of the seeking such honor is perfectly identified and perfectly well under-

stood. As Mozley intimates, self-seeking may blight a whole ministry. But to experience the same absorption in sighting the aim and the same concentration of powers upon carrying out the motive where God's honor is concerned, sometimes, to tell the truth, seems baffling, if not indeed beyond us. Just what do we mean, and just how are we to show that we mean it, when we speak of doing anything for the glory of God? How is our ministry to become really actuated by anything so much lifted above human motive? Is there a falsetto note in it as perhaps a cynic would claim for Keble's

> "be your strife
> To lead on earth an angel's life"?

The simplest schooling in the reality of the experience of honoring God's name, and one which would refute any denial or challenge of its positive possession and sphere, is in sacred hymns and songs of praise to God. This voices the honoring of God with our words. The universal psalmody of the Church and of the ages, the favorite hymns and fervent uplifts which enter into and become part of any religious life attuning some of its tenderest sentiment, need but be cited to reveal the honoring of God as almost a veritable instinct of

humanity. No one need doubt that he knows what it is to honor God who has ever "come before His presence with a song." And here is an opportunity for decidedly strengthening a habit of praise. The thousand and one distractions which break in upon worship we realize are distractions of praise as well as of prayer.

"Hosannas languish on our tongues."

Resolutely and constantly must the habit be cultivated—as it can be in these Chapel Services—to put more devotion into our praise. The glorias we sing can become the true exercises for it. All our chants and anthems and hymns as well as spoken thanksgivings, up to the High Eucharistic praise itself, may constitute the very preparatory course we need for self-instruction in that aspiration of the Psalmist, "Praise the Lord, O my soul, and all that is within me praise His Holy Name." For your own soul's sake and for the sake of your future congregations you can find no better qualification for leadership in worship than that. That marks the true motive back of all Liturgiology and of all Ceremonial.

Further, your work, as well as your worship, will eventually evince careful self-schooling, or the lack of it, in fostering and acting upon promptings for the Honor of God. It is of the first importance that

you should accustom yourselves even in the day's work of your Divinity School life to do things because they may accredit your calling and so the One who has called you. Very often this will be to simply try to overcome some common fault because it will if not corrected injure your usefulness out in the ministry. If, for example, you detect in yourself signs of being opinionated, of an aggressive rather than a receptive attitude, of lying down upon an easy-going routine rather than of alert initiative and fidelity to study, of conceit, of carelessness in personal habit or social usage, of eccentricity or chronic mannerism, of pugnacity or moroseness of disposition, of lack of system or of *esprit de corps*,—these and like limitations on the later usefulness, not to say present progress, could all be dealt with effectively when one sets about it from the profound consideration that the very peccadilloes of the ministry oftentimes sadly interfere with its effect as an agency for the honor of God.

Then just to learn how to bear things for Christ's sake is another most blessed and most potent education in the motive of honoring God. And the alphabet of trial in the years of preparation is one by which the future priest learns to spell out the sentences and chapters of struggle and cross-bear-

ing in that never-ceasing labor and care and diligence which are to come. The pinch of close management in money matters, the not infrequent anxiety about support of others of close kin in some measure dependent on us, disappointments, loneliness, fear of impaired health, and many another burden which is not strange to Divinity School years, we may brood over or learn to bravely bear. And the one reflection above all others which will teach and sweeten that lesson will be the sense of opportunity to bear them not for ourselves, but for the honor of God. And that aim learned will communicate a genius to the whole ministry. Out of it as out of almost no other trait will men take knowledge of you that you have been with Jesus. You will attain a new measure of being apt and meet to exercise your ministry duly for the honor of God. Felicitously can be fitted into any life—and it is a good midday prayer in the workaday hours—that older Collect for St. Andrew's Day from the First Book of Edward VI which inculcates the signal cross-bearing of St. Andrew back of the following his Lord of the other more familiar Collect in our Prayer Book:

> ALMIGHTY GOD, which hast geven suche grace to thy Apostle Saynct Andrew that he counted the sharp and painful death of the crosse to be an

high honor and a great glory: Graunt us to take and esteme all troubles and adversities which shal come unto us for thy sake, as things proffytable for us toward the obtaining of everlasting life: through Jesus Christ our Lorde.

VI

THE EDIFYING OF HIS CHURCH

If every one who is admitted to Holy Orders may truly be called "the child of many prayers" it is notable how much especial prayer the Church offers for him that his ministry may produce result in the edifying of the Church. The ordination Scriptures, collects, vows, exhortations, Litany and the Ember Prayers in one form or another impress upon us that we earnestly consider with ourselves "the end of the Ministry towards the children of God, towards the Spouse and Body of Christ." To be "apt and meet" then with a clarified and controlling motive to make the ministry count on unmistakable lines of upbuilding of the Church in truth and in practice should be the early and constant aspiration of one contemplating the Holy Office.

It is hardly conceivable that any one would seriously take any step from a sense of vocation without some general notion of proving useful to the Church. But general notions will always bear scrutiny. The times are times of higher

criticism of self as well as of Scripture, and in both fields the best safeguard against unhealthy higher criticism is sound, patient discrimination of right from wrong principles. Take that general notion then that is more or less a vision before you as you picture yourself in years to come with your parish and place in the ministry making things move around you, as you hope to, and having a chance to carry out some preaching and working plans of your own which you believe will tell upon the welfare of your congregation. There is this sense in which the Candidate is the Father of the Priest, as the child is Father of the man. And that pleasure of hope is something to be thankful for all your days. The self you project into the future from a healthy outlook generally exhibits the evidence of a better self. But you need to make the most of the opportunity to have an eye to the very best shaping of your ideals. You should distinctly aspire to edification in the truth. You should be satisfied with nothing short of the highest conceptions of what Church life and progress are. You do not desire to work in any plane lower than the one to which you can, by the grace of God, be equal. You are aware that there is such a thing as building upon the foundation of "gold, silver, precious stones, wood, hay, stubble." You are

determined, so far as lieth in you, to build upon the foundation which is Jesus Christ.

St. Paul has carefully outlined for us what we might reverently call the motive of God Himself in giving us the grace of the ministry according to the measure of the gift of Christ. It is "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ." This the Apostle seems to reveal to us as the very mind of Christ for His Ministry. It is the orbiting of its sphere as of the "stars in their courses."

There can be no higher motive than to try to have revealed in us this true apotheosis of the Ministry. Note accurately its terms. There is an ultimate and attesting result in view, to wit, the perfecting of the saints. There are two correlated processes leading up to that result which are immediate and essential, the work of ministering and the building up of the body of Christ. As a motive to interpret itself into our personal action it presents itself something like this: I must "devote myself soul, body and spirit with all their powers and faculties" to this ministry, this spiritual service. I must apply that service steadfastly to the building up of the Church. And all this must be with the firm determination and pur-

pose to show result primarily in the perfecting holiness in the fear of God among those committed to my charge. Here we have the secret of a singleness of aim. The theory of our calling is blazoned over our pathway, however difficult it may be to follow it. Every man may see here how to frame the headings for the really vital statistics of his ministry, no matter what other showing he may make or the world may judge him by. Back of every parish register and every Convention Report and every current inventory and every speaking well, or speaking ill of him and his work by men, his own private memorandum *in foro conscientiæ* must ever keep a keen and anxious eye upon what comes under these three items. 1. Marks of my work as a real work of ministering in spiritual things. 2. Proofs of upbuilding of the work of the Church, and 3. Tokens of Grace upon my people and of their growth in grace. It is of course impossible to know the full contents under any of these three heads, but on the other hand it is possible not to be ignorant of them. Enough will come to one who scans such *data* at any rate to cheer or chide him with insight into the true state of affairs and with a great deal more significance than the big or little showing of some more superficial statistics. Size and sound may, and generally

do, go with the working of such ideal motives, and sometimes the saddest evidence of the lack of them is in the meagre statistic. There is nothing wrong about those other tallies of genuine accomplishment just noted. And there is a liability of cant lurking about an avowed disregard of ordinary standards of success when they disclose lack of right or virile motive. But all the same the deep peace and comfort of the priest must depend chiefly upon his tenacity of purpose in keeping the motive of his ministry true to the single lines named by St. Paul as above.

We may dwell upon each one of them a little as they are all closely allied to the Edification of Christ's Church.

Preëminently the work of ministering must be a spiritual ministration. Whatever else the priest may upbuild, he is first of all committed to the upbuilding of the Kingdom of Christ. And his habit of ministration must be formed accordingly. No proof is needed here that anything that contributes to the uplift of humanity in some measure is auxiliary to the spread of Christ's Kingdom. And a priest with varied parts may use many wider fields of ministration. But his reason for being in the priesthood is that he has had the vocation to those ministerial gifts of a special sort. St. Paul

made a classification of some of them with direct reference to his epitome of the purpose of the ministry just suggested for our high motive. "He gave some to be apostles; and some prophets; and some evangelists; and some pastors and teachers." These active agencies notably sample those of spiritual import. And so while there is no reason that we should not have good administrators and financiers and leaders in philanthropic movements, the spiritual values of these interests must ever be sufficient to support the main and direct spiritual values of the ministry as it reflects the prophetic, priestly and kingly character of Christ. The young man who goes into the ministry in these days has to be particularly on his guard against allowing these spiritual values to be submerged. What doth it profit the priest if he covers the whole range of general current activities for good and he loses the spiritual glow from his own chancel and his own pews!

And then a high purpose to strive that the bounds of Christ's Kingdom may be unfailingly enlarged will make one eager to spend time and energy and thought intelligently upon that which does make forward movement in the Church. The phrase "building up" is not an uncommon one with reference to the ministry. We speak of "building up" a reputation, "building up" a treasury, "building

up" a congregation, "building up" an institution, a following, a party, a literature, a movement. These may, or may not, amount to building up the Church. They may cause bloom, and then again they may leave blight. As ends in themselves they are poor makeshifts for the motive we have been urging, bound to perish in the using. Success so written is like a temporary electric sign that blazes over your sidewalk a while and then goes to the rubbish heap.

And the worse feature in such misuse of energy in building up everything but the pure religion of Jesus Christ, is its disclosure of want of confidence in His Kingdom, especially in its power. All these other things would not have that close attention when they become diversions from the Church itself, if the Church filled the field of vision. It suggests that text in the trade-mark of the South Sea Company of the eighteenth century. The company carried credulity and the gambling spirit of the age to the point of becoming a synonym for wildest speculation in its designation as "The South Sea Bubble." To the fore in its trade-mark was the Latin of the text, "In Thee, O Lord, have I put my trust." Such a profession of trust was an arrant misplacement. And so the absorbing motive in an honest and true heart to work for the edification of

the Church will believe in the power of the Church. Secondary methods will always be secondary. And that belief, with that motive, will tend to emancipate the ministry from all sorts of claptrap methods of getting money for the Church, and all sorts of circus methods of drawing crowds, and all sorts of catering the faith to a popular palate and all sorts of loss of head or of backbone.

Church progress in truth and work will register itself in terms of life, life of the individual and life of the congregation which ye serve. It means a springtime to a dead congregation, a harvest to one growing in grace. You plant and water and God will give the increase. The perfecting of the saints will approve His favor and gracious goodness with you. Your epistle will write itself in their hearts as you become the faithful messenger. Your leading them by still waters will reward you as the Watchman of their pathway. Your stewardship of sacrament and truth will bring them more and more closely to His sacrifice and His promise. Apt and meet to duly exercise your ministry here to the honor of God and the edifying of His Church, may you fight the good fight, and finish your course, and keep the faith so that you may be apt and meet for the crown of righteousness which the Lord, the righteous Judge, shall give you at that day.

VII

THE MAN OF GOD

JESUS CHRIST, Very God of Very God, was made very man, that every man might be made a man of God. This covers every high ideal of humanity. It gives focus to all the light of the world that Christ is. It makes a kindling point for all the light of man to burn with the desire to find, to follow, to be changed into the image of Jesus Christ. The ideal furnishes a singularly clear and constant purpose in life for every one of us. The uplift of vision is towards attaining the qualities and the gifts of the man of God. The heights may seem almost too dizzy for us to climb. The present personal stage of realization may strike us as almost prohibitory. The stretch of distance and difficulty may dismay us. But once the vision possesses us, we cannot be as we were before. Something new has dawned upon the life. The sight may become clouded, darkened, lost. It cannot be forgotten that God has spoken some time in vision to His servant. The aspiration has registered itself in the life.

That blessed vision may be very full and open to us at times of new steps towards the work of the

ministry. When whisperings first come to us of the possibility of our call to it; when they have deepened into the strange, sweet conviction that we are surely under the guidance of the Holy Spirit, step by step —oftentimes shrinking steps, too—inevitably moving under that call; when we become actual candidates for Holy Orders; when we begin our so determining Divinity School life; when we enter upon a new year of that life; just as when the unspeakable fervor of the Ordination hour comes, or any signal joy of the after-ministry is ours, the aspiration to be more nearly a man of God is high and strong and vital. And, if we would but know it, in an honest and true heart it always, more or less, in the subconsciousness, is possessing us with a chiding, correcting, inciting sense of standard.

The preparatory course of a candidate for Holy Orders, without some such animating, controlling purpose, would be like a world without a sun. The whole training would lack orbit and light and system. But you who are here are but typical, I believe, of that elevation of aim which is a happy sign of ingenuous young manhood, and especially of our young American manhood, in the ranks of both clergy and laity to-day. To be no less than men of God, consecrated to some ennobling service, whether in the Church, or philanthropies, or civic opportuni-

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ties—so pressing with the call for loyal, alert laymen—or in the Holy Ministry, this is firing the imagination and shaping the careers of an increasing number in very contrast with—yes, perhaps, in protest against—the self-centredness which is so prevalent in this age. Not to mention other evidence of this, the Brotherhood of St. Andrew is every year adding to a radiant roll, already not small, of those who, with independent means, are devoting their time and competence mainly to the high objects of that true Twentieth Century Brotherhood. And the stirrings within your own souls—which I venture to think I do not mistake—reveal to you, if you have at all divined their meaning, something of the same happy kind.

There are other things, of course, that float before the mind in the forecast of the Ministry. To be a man of education is one of them. Long before the challenge in the Office for the Ordination of the Deacon the thoughtful candidate has wrestled with the question how he is to be "apt and meet for his learning" to exercise his ministry duly. It is no new thing to you. And it has impressed you with the value and use of opportunity to study, and you are here determined to make the most of it. There looms up before you that question you are to answer in your ordination to the priesthood: "Will you

be diligent . . . in reading the Holy Scriptures, and in such studies as help to the knowledge of the same?" There is not only the wholesome dread of being a clerical ignoramus, but there is the positive hope to attain the power and the pleasure of being well-informed for the work's sake. Nothing of a smattering or a shirking student enters into your ideal. On the contrary, all that earnest and conscientious work can bring you, you mean to get.

To be a man of influence is another proper ambition. Not to be a mere clerical cipher, whatever our post. Railroads have a way when they put freight cars out of commission and turn them into side-track usage of putting a naught before the old number of the car, whatever it might have been. The cipher shows that its numbering on the main line is nil. And at the threshold of your ministry you say to yourself, "God forbid that I should ever have my count in the main work of the ministry fronted with a cipher! Whether in that which is least or in that which is much of the direct work of my holy calling, be it mine never to cease my labor, my care and diligence, until I have done all that lieth in me, according to my bounden duty to be so faithful that God may give the increase." Only death or absolute disability should stay that ambition. Only such ambition can be proof against

idling away or secularizing holy vows, or lapsing into the condition of an amateur clergyman when something else takes first place in the life. Pictures of your future sphere, where in some way that will count in pastoral efficiency, in pulpit power, in leadership, in teaching the truth, in winning the love of your people, in seeing your labor tell, in turning the hearts of the disobedient to the wisdom of the just, in sanctifying whatever gifts, whatever opportunities may furnish you zest, all these afford a stimulus and a spirit of attack which the Holy Spirit will bless to the uttermost. No man, who long beforehand does not see himself astir in that fond dreamland parish which is one day to be his, is likely to be very much astir with real influence in it when he treads the solid earth of his field.

To be a man of the finer sense is a further trait for a candidate for the ministry to covet earnestly as one of the best gifts. To eliminate all manner of coarseness, and reach, as the grace of God will help one to reach, a refinement of fibre which is the mark, not only of the gentleman, but of that gentleness in Christ which St. Paul tells us must be the attitude of the minister of Christ unto all men: —here, indeed, is a very marvel of transformation held out to us; so unpromising to most of us as we take account of what is to be done to effect any-

thing like it in our own disposition and character that it seems almost a counsel of perfection. We say of it: "It is too wonderful for me, I cannot attain unto it." It means absolute punctiliousness in all the little amenities of life. A clergyman should always be known for his promptness in such little matters as answering notes and the like; for his thoughtfulness in deferring when possible to the wishes and convenience of others; for his sensitive consideration for others; for his scrupulous care never to intrude his purely personal tastes or habits upon others—far less into his ministrations to others. If he uses tobacco, for example, he should never be guilty of that which is sometimes simply prohibitory to his usefulness in a sick-chamber, the carrying of the odor of it in his clothes in visiting, and, which is so offensive to many worshipers and communicants, making the chancel redolent of stale smoke as he goes about it when he officiates. As you have the longing to develop this finer sense you will determine with yourselves how to guard against every temptation to coarseness in speech, in manner, in mind, in method, in bearing towards your brethren in the ministry, in tastes of reading and recreation, and to resolve upon thoroughgoing application to the breeding of Divine grace.

But all these and other ways of looking forward to ideals are subordinate to and illuminated by that dominating desire to be the man of God. That blends and vitalizes them all. Let it be clearly cut now. Apply yourself and your prayer to its taking hold of you as a veritable "one-idea" of your future character and work. With it as a ruling idea all the other high aspirations will fall into their proper function and symmetry. Every one can realize it as God will give him grace. The atmosphere of this Divinity School has sent out and with God's help will send out men braced in many other ways for finding the true joy of the Ministry. The school prayer has been and will be realized that they may go out "with an awful sense of the honor and danger of the trust to which they are to be called"; "with sound minds and moderated desires." But these qualifications will be sadly defective if, with them, they do not go out "with a spirit of holy zeal and self-denial."

In subsequent talks to you I hope to follow up this ideal with some of its phases, helps, and rewards. But be clear-eyed and open-eyed now to all the inspiration, all the enthusiasm of the one vision over the threshold of the school, over the threshold of the year. Servants of the God-man, be ye seers of the Man of God.

VIII

THE STEWARDSHIP OF TIME—TIME FOR DEVOTION

We are glad to get to work again. If I at all know your spirit, I believe I may confidently greet you, as I do, with hearty welcome at the opening of a new year of our Divinity School life, with that sentiment. Not that the long summer interval is meant to be, or has been, a period without work. Allowing for some wholesome vacation, I take for granted that you have faithfully acted upon that principle of the economy we study to attain in the Divinity School course, which assigns the summer-time of cessation from routine school work for courses of reading to fill out lecture-room work, or for some practical experience of service among the people. This really stands for that self-schooling and initiative in study which every true clergyman of the Church finds so needful in his ministry.

But we come together now eager again to make the most of our Divinity School life. And during the coming year, from time to time, I am hoping to speak to you as a Bishop to Candidates for the holy ministry as well as dean of the school. I

feel that I have some exceptional privileges in meeting you in this chapel. One cannot read the ordination vows, the ember prayers we are saying this week, or the canons bearing upon the relation of a Bishop to the candidates, without being impressed with the closeness and the consequence of that relationship in the conception of it by the Church. It is a relationship which neither can relegate to a third party. The Bishop's vow to be faithful in ordaining, sending or laying hands upon others, the prayer that the Bishop may lay hands suddenly on no man, are full of the significance of the responsibility. And then it is well for us to recall some of the exact terms of the canon concerning candidates, not forgetting how carefully the Church tries to guard all the approaches to the reception of the candidate with credentials of character and studies. Canon 3. § I. (1) The superintendence of all candidates for Holy Orders, both as to their daily life and as to the direction of their theological studies, pertains to the Bishop of the Diocese or Missionary District to which they belong.

(iii) Every candidate shall pursue his studies diligently under proper direction; he shall not indulge in vain or trifling conduct, or in amusements unfavorable to godly and studious habits and to that

good report which becomes a person preparing for the Holy Ministry.

§ III. (1) Every candidate for Holy Orders shall report himself to the Ecclesiastical Authority personally or by letter, four times a year, in the Ember weeks, giving account of his manner of life and progress in his studies; and if he fail to make such report to the satisfaction of the Ecclesiastical Authority, his name may be stricken from the list of Candidates.

The language of the Canon is very plain and specific in fixing a supervision "both as to their daily life and as to the direction of their theological studies," as a duty of a Bishop to a candidate. Sometimes, to be sure, a Bishop finds that his opportunities for doing this, beyond indicating in a general way where a candidate shall study, are limited and the pressure of modern episcopal duty makes it hard for many Bishops to come into the constant touch with their candidates they would wish. But circumstances here favor, at least so far as my episcopate is concerned, opportunities for all these in a measure that I cannot disregard and must in conscience attempt to meet so far as I can with God's help. And now I would bid you consider earnestly the matter of the "Stewardship of Time."

With the taking up of the daily Divinity School

course we begin to "go by the clock" more than we have been when by ourselves. Lectures are scheduled, hours for chapel services are resumed, and the day more or less mapped out. Now, it is one thing to drift along through all these as a mere current or drag of class-room, chapel or other occupations. It is quite another thing to feel a sense of responsibility for each day and to take advantage of these helps to turn it to account. In the one case accountability for our time rests upon us very lightly. In the other case a profound conviction of stewardship, of having every day entrusted to us that we may improve it, deepens within us as a habit of mind and shapes in no small degree our whole ministerial character. In the one case an idle or a desultory or a frittered-away ministry may result. In the other conscience grows more and more sensitive to time thrown away, and the clergyman, as he thinks it over, is in something the frame of mind that even a high-minded heathen once found himself when he said, "I have lost a day, I have not done a single good deed." And here you are fixing many of such habits once for all.

There are different parts of this stewardship of time to be considered. Leaving for later treatment such topics as a time for work, for recreation, etc., the only one to which I shall specifically refer at

this time is faithfulness in finding time for devotion. To some extent that faithfulness is put to the test by the chapel services, ordered as they are by the Prayer Book provision for every day. It will be a question of carefulness or carelessness, of resoluteness or irresoluteness, of easy-going self-favoring or of high, prompt purpose. And even if we successfully overcome that inertness which is so tempting to absenteeism from early celebrations or afternoon services, there is the further present-mindedness to be cultivated in the services themselves, the schooling to keep our thoughts on what we are doing or saying, which is so important a matter for us to learn here, if we would acquire the fixed habit for our ministry. And I need scarcely deprecate the temptation which sometimes comes even to a divinity student to omit chapel in order to find time for study which has been crowded out of study time. A sensitive stewardship over time for our public devotion will easily resist any such temptation as that, and realize that in the real character building of the Divinity School the chapel devotions take by no means the least part.

But who can speak too strongly of the vital importance of realizing how much the time spent in the private devotions is to tell upon the daily life and work! Only your room and God can keep the

record of that. But I will venture to give some hints which you may find helpful:

I. Have some good book of prayer—some good book with the true spirit of the Church, like "Horæ Sacræ," or Bishop Andrewes' "Devotions," or Jeremy Taylor's prayers in "Holy Living and Dying." Use this work to absorb into your prayers wider interest of prayer and to cultivate a happy phraseology of prayer. It will also help you to continuous prayer minimizing distractions. This need not be at all a substitute for your own pouring out of heart in your own words; it will only supply stimulus to it and supplement it. The fervor of your own heart will soon fuse any relics of archaism in the older prayers, and even their Scripturalism and quaintness will last infinitely better than the mere confectionery of many modern devotional manuals.

II. Read with habitual and intelligent devotional instinct some of the Word of God. Do not confuse your lectures and lessons upon the truth with your own devotional use of it. Get all you can out of the glow of truth in your own experience, morning and night. It will one day vitalize your sermons.

III. Always, if possible, have some biography of a holy man on your reading-desk, varying it now and then with the reading of a spiritual sermon for

your soul's health. This is one of the best possible helps to spiritual depth and earnestness, and will create hunger most wholesome for more of the same sort of spiritual food.

IV. Try one very Lord's day to find, more than on other days, the refreshment of soul that comes from more prayer and more holy reading. This will get to be a part of the conscience for the Sunday. The stewardship of the day will not seem complete without it.

V. Withal pray constantly for the Holy Spirit. "Ye have need to pray earnestly for His Holy Spirit," says the ordinal. So the sense of stewardship for devotional time week-day and Sunday will bless and sweeten all the other occupations, and one of the profoundest convictions of your lives, as year follows year, will be that the effectual, fervent prayer of a righteous man availeth much. And you will have sounded a joy deep and rare in your whole ministry.

IX

THE STEWARDSHIP OF TIME—RIGHT USE OF RETIREMENT

In preceding pages I tried to impress upon you how a proper sense of our stewardship of time fixes the responsibility of setting apart time for devotion. Let us now follow that responsibility a little further. And a caution constantly confronting me in what I say, and, I believe, needful for you in everything pertaining to the devotional life, is to avoid unreality, to be our genuine selves, to have no spiritual stiltedness or smug professionalism, to wear no mask to ourselves, not to give out—like a phonograph with its metallic artificiality—what some one else has talked into us. Our devotional life must first of all be spontaneous and our very own.

There is a phrase which St. John (6 : 15) gives us of Our Lord which is full of suggestiveness here,—"Himself alone." It was when the Master, after He had fed the five thousand, departed into a mountain "Himself alone." St. Matthew and St. Mark both tell us He took the retirement for prayer.

"He went up into a mountain apart to pray." "He departed into a mountain to pray."

This loneliness, this being by Himself, was, be it distinctly noted, a matter of His own purpose and choice. It was, in a sense, of His own deliberate making. It stands out in that way as over and above the essential loneliness of humanity which He exhibited in its profoundest and most mysterious phase. He was in one sense the loneliest man that ever lived. Alone He trod the winepress; alone He was when they all forsook Him and fled; alone in Gethsemane, and alone on the Cross, with that awful loneliness which uttered the cry: "My God, My God, why hast Thou forsaken Me?" That was laid upon Him and was part of the deep mystery of His redemptive work. No human being ever had a lot involving loneliness like unto His loneliness.

And yet, superadded to this inherent and unique sense of being alone, the Son of God made it a habit, it would seem, to seek opportunity to be by Himself, to go apart from the multitude into stillness and solitude, that He might refresh His own spirit of devotion. He made it a point of conscience to make time for this. It was part of the discipline of His perfect character. It communicated part of the charm of His beauty of holiness.

It, we may well believe, had to do with the secret of His poise and strength in every crisis and in every constancy of His human life.

Now an honest sense of vocation to that ministry which comes from Him, means many a lonely hour that a true-hearted man cannot escape if he would. And do not think some strange thing has happened unto you if you have each one his share of this. To feel inwardly moved by the Holy Ghost to take upon you this Office and Ministration throws each upon himself in the very individualizing of such a conviction and plan of life. You seem to yourself picked out and, in a measure, isolated from others. And there are experiences, wrestlings with self, with circumstances, with burdens to be borne, with poor health, with dejection and disappointments and limitations, which are especially apt to beset the preparatory years of a candidate for Holy Orders. It is simply part of the fitting of self into sphere. A man is all the better for it when he comes up to his ordination. It all has to do with the making of the true priest. And the sooner one understands this, and takes it as it comes, and tries to turn it to good account in character building, the sooner he finds it the safeguard against allowing it to become misdirected into morbid or cheerless channels. These phases of loneliness, through

which a divinity student almost always passes, in their right use and discipline tell upon all his after usefulness, and enable him, as we say, to hold himself better in hand. But that loneliness comes anyway. It is not a matter of our own planning and devising. Our own will and choice have very little to do with it. We are born unto it as the sparks fly upward. We have to take all that into account before we reach the question of an initiative in making retirement for ourselves after the manner of Jesus Christ.

And, be careful to mark, it is such voluntary seizing of time and opportunity to be by ourselves that we are now especially advising. This is not something that will take care of itself, like a meal hour or a chapel service. The individual must rigidly and persistently put method into it himself, or it will not be attended to. There are few things, indeed, more wasteful and slothful with "the day's work" of a divinity student than to have no clock-strokes which mean anything to him other than those comparatively few hours noted on the bulletin-board for the assembling for various purposes.

My counsel then is that at the very beginning of the term each one should fix for himself some periods of retirement, and then should be careful to make right and blessed use of that retirement.

That will give something of a wholesome cloistered life to the Divinity School body as a whole, without at all depriving it of that balancing influence, so necessary, of family life with each other, and contact with the world in which you are to minister. It is not at all an ascetic or a cult ideal. It is only to make due and intelligent provision all along, through the course, for the sweet suasion of God's Holy Spirit, as it searches, in quiet and self-communing, the deep things of man. Map out the time, then, for it conscientiously.

And among many ways of making a right use of such systematic retirement, I would suggest the following:

1. Always have ready at hand some good devotional reading. On the shelves of the library there are many volumes of stimulating biography and works concerned with the devotional life of the priest, to say nothing of sermons like those of Liddon or Newman. Ordination addresses like those of Bishop Wilberforce can be profitably read again and again. Contemporary book lists supply the titles of others in abundance. Any officer of the school will, I am sure, readily advise as to helpful reading, and the books placed in your hands at the beginning of your course will, I trust, be found bracing and suggestive.

2. Prayer and intercession, widening and deepening as life widens and deepens, must constitute in our hours of retirement, as it did with the Master, a large part of the occupation. Where, if not here, are you ever to learn to have a life of prayer, and where can you ever hope for a blessing upon your ministry without it?

3. Preparation for the Holy Communion must periodically have its distinct place in this self-enforced retirement. No early celebration should be neglected by the one aiming at the highest standard of spiritual life, and to have some set time every week to inventory the life and appreciate its shortcomings, and evoke its best aspirations and assimilate its rich sacramental nourishment, this is to taste some of the deepest peace of habitual retirement and to find the meaning of *Non passibus, sed precibus, itur ad Deum*, or, to take the English rendering in Bishop Andrewes' "Preces Privatæ," "It is not by paces, but by prayers that God is come at."

Let me then bid you begin your new term with some well chosen schedule for the retirement which has so much to do with all piety, and with making you men really consecrated to your high calling; and which has been so largely instrumental in shaping the best priestly holiness in the Catholic Church.

X

GOOD BODILY TRIM

ST. PAUL, in instructing Timothy, puts particular stress upon the characteristics of a man of God as one who is to be "complete, furnished completely unto every good work." And there is in the world translated "complete" a distinct suggestion of complete fitness for the work. It covers much the same ground as the "apt and meet" of the challenge in the Ordination Office. Following, then, the general theme, "The Man of God," let us continue it, to see one important mark of a man of God. He is to be well rounded, symmetrical, developing healthfully on all lines, not a one-sided man in any way. And so let us not miss the decided bearing this has upon bodily hygiene itself. That alone will be enough to attempt to speak of at this time, leaving other lines of the well-balanced worker for future treatment.

We must not make the mistake, either, of supposing that robust health is the most important thing for the clergyman, or that poor health is a

sure doom of success in the ministry. From St. Paul with his "thorn in the flesh" and St. Timothy with his "often infirmities," down through the centuries, there are many instances where the very chastening and limitations of sickness and ability to do only so much physically have been turned to the greatest blessedness in the Master's service. And of more than one have I known who had felt that feeble health in the earlier years of their ministry had numbered their days, and at times scarcely dared to plan a year ahead, who, nevertheless, found their ministries prolonged to even the fourscore years of their lives. So that good physical vigor and good length of days in the ministry are by no means always found together, nor can any one reason from ill health in itself to ill result for his career. We have but to recall the cases of a Darwin or a Spencer in scientific activities, or of Green, the historian, to see the testimony to this from other fields. And physical chastening and pain have enriched the devotional literature of the ages.

The real concern must be to make the most of what we have; if indifferent health, to husband it and learn how to use it to the best advantage; if of the ruddy and robust kind, to see to it that we do not neglect it nor impair it. A man may have

comparatively few days when he can really say he feels well, and yet, by economizing his strength and time, may be spared to accomplish much. Another may have the vitality and strength of an ox and practically throw it all away. The battle is not to the strong alone.

Now, how are the candidates for Holy Orders to make this critical dealing with the body a matter of wholesome intelligence and habit? Of course, as Christians we have the aim to keep "the body under," that our flesh being subdued to the Spirit we may ever obey the "godly motions"; we have the ideal of purity, that the body is the temple of the Holy Spirit; we have the ideal of destiny, that the body is to be changed and made like unto His own glorious body; and we have the Church's prescription of fasting and discipline as a spiritual exercise. All of these things our Divinity School life should read most deeply into our hearts and conduct if we are at all to teach the truth of them to others. "I beseech you therefore, brethren, by the mercies of God," says St. Paul, "to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service."

Divinity students are not exempt from the characteristics of other young men, and like them they are sometimes inclined to try wild experiments with

food, exercise, and medicine. Scares about dyspepsia and a hundred other ailments are followed by alternations of starving and stuffing, of violent muscular exertion in some new calisthenic, and then of lassitude; of dosing and then discarding all prescription; of reckless defiance of the rules of health, and then of bunching them all into "twenty minutes." Or, perhaps, crude ascetic ideals appeal to one, and he is likely to fall into a pseudo-asceticism, and try to get himself as much out of condition as possible. Real asceticism has, no doubt, its place, but amateur asceticism of this sort is apt to lead nowhere, and to be of short duration, and while it lasts not altogether convincing as an ideal to sweetness of disposition to one's companions. We read of mediæval monks who could bear the chill of the fireless dormitory and wind-swept cloister the better because the grimy and unwashed cuticle kept out the cold better than the softer and cleaner conditions of these latter days. But we find in contrast with that, counsels more timely for our century in such a writer as the Roman Catholic rector of a New York parish, the Rev. Dr. Wm. Talbot Smith, who, in his book "On the Training of the Priest," pleads for another ideal in the American Roman seminaries, as follows: "At present too large a number of the young priests enter upon parish work emaciated, weak,

bloodless, spend years in recovering from injuries inflicted by seminary training, grow fat and shapeless in body before their youth is passed, and often grow mentally morbid and drop into the grave between fifty and sixty, after a physically irregular and uncomfortable life." He urges a training in the Roman seminaries which will secure "a fine vitality, sound health, a graceful body and a graceful carriage, when the constitution is good at the beginning"; in the case of the feeble or deficient, a training which may "add to the vigor and years and usefulness of the student." And he contrasts the meal hour, which ought to be the "grand social hour of the day," with "the mental irritation of the student as he sits before his awful mess, and listens in dumb pain to the reader in the pulpit describing the mortification of the saints." (Pp. 74, 80, 81.)

Seminary life does call for decided discipline of the body in a sensible health régime. One can put all the resolution of an ascetic, or the determination to conquer a liver, or a digestion, into fixing the cold bath habit in the morning. Of course, there must be care, and, in infirm health, medical counseling about that;—and indeed a good physician friend will be found timely in the whole matter of a sane régime—but any Divinity School which can send the

greater part of its men to their daily work with the circulation and glow and cleanliness of the plunge, or the shower, or the sponge, is, I believe, contributing one of the most important points of all to the good physical trim for that future field, and so, to those sane and not anæmic outlooks upon life and upon duty the world so much needs. There may be more real virtue in a good morning tub than in a sleepy Office recital. But after the tub the Office will not be sleepy. And the clergyman's life will ever bear the marks of such a habit, as it dispels "mulligrubs," and finds elasticity of sinew and of spirit. The red glow from the morning splash will drive off many a blue Monday.

Then, of course, good food and good, regular, suitable exercise must have their due attention. No one can afford to play fast and loose with meal-times, or with routine sleep and recreation, any more than he can with his hours of faithful work. Owlish hours for study sometimes seem like over-work, when they mark only underthrift of time. Tired feeling all the while may only come from nonsensical nerve-wear, or inhabitual habits. The penalty is sure to follow, sooner or later. Indigestion, irritability, morbid views of things, depression and all that class of clerical crankiness, how they weaken a man's usefulness and belittle him in

the eyes of his people! And how often they could be avoided or minimized if in the Divinity School there were more of a conscience to fix right habits of care as to these matters of food and rest and recreation. Every Divinity School dining-room ought to be a kind of silent lecture-room in itself. Walks and tennis-courts and gymnasiums have a place most congenial for conscience.

It will come to pass, if these considerations prevail with us, that we shall be learning what the man of God should not be with reference to his body in the very best manner possible; that is, by trying to practice what he should be. There is no better way to conquer sloth and gluttony and other sins, down to the grosser temptations. The exhilaration of the morning bath will drive away laziness and late rising and slipshod personal habits of dress or daily task, and many another shortcoming that subtracts so much from the count of the man in the "day's work" of the after life. Regularity and prudence in the other matters I have referred to will tend to prolong the days and economize the strength and develop the worth of the whole ministry—which at best will be far too short for its uplifting vision. And, like Wilfrid of old, it may be ours to find something of the athletic body and unclouded cheerfulness and

blessed mind that are so closely and mysteriously akin because they have so much to do with the making of an all-around manhood and an all-around ministry.

XI

DARK SPEECH UPON THE HARP

By no means the least knowledge to be attained in a wholesome Divinity School course is the knowledge of self. And the benefit each one gets from this part of the course depends a good deal on his own initiative and care. It is one of the easiest parts to slur. It is perhaps one of the most difficult parts to master. One may round out all the routine studies with a brilliant examination and still be a comparative ignoramus about himself. Another may be all along taxed with self-struggle to his soul's health without being at all disturbed about his books and lectures. The latter perhaps is the more ordinary experience as it is the more blessed way.

Now the "dark speech" of the Psalmist in the Forty-ninth Psalm is an apt phrase for voicings in our being that we have to learn to interpret to ourselves. We know better that they exist than what they say. Their darkness partakes of mystery. They come up out of our subconsciousness. There are clear sounds in the sensitive whispering gallery

of the soul, but the language needs translation. They indicate tongues, but we are in the room of the unlearned. God's word in the original Hebrew of the Old Testament or in the subtle Greek of the New does not more invitingly call for intelligent translation than these unknown tongues of our deepened life and character. The most jarring discords of life come when these dark speeches are unheeded, or misdirected or harshened. The profoundest harmonies of life are found when they are set to their proper music, and so the Psalmist touches upon real philosophy of the higher life when he is inspired to put it in just the way he does, "I will show my dark speech upon the harp." The beat, the rhythm, and the play of expression and the spirit-stirring effect of the harp felicitously suggest the thought of that one who, in the phrase of "In Memoriam," "beat his music out." And we recall here that quoted from Joubert in a letter of the late Sir George Grove—"the lyre is a winged instrument and must transport."

There is no more timely application of the prayer "Lighten our darkness" in these Divinity School years than to this darkness of speech that comes out of our innermost searchings. And nothing will leave sweeter memories of these years if God

makes this darkness to be light. Take the very voice of the vocation itself. You have already thought you heard that speaking to you. That is the reason you are here. You have had it speaking to you in a trust you are to affirm in the solemn hour of your ordination that you are inwardly moved by the Holy Ghost to take upon the holy office and ministration of a deacon to serve God for the promoting of His glory, and the edifying of His people. That blessed light has been thrown full into your heart recesses. You have felt both its warmth and its illumination of a life purpose.

But count it not as though some strange thing had happened unto you if the speech about vocation sometimes seems dark—dark in the sense that there come misgivings, that it grows faint, that it is hard to distinguish in a din of other voices, that it does not seem to speak so directly from the heart, that its accents somehow do not seem as pleasing as we thought. The thickest darkness of human life sometimes broods over questionings about mistakes of a lifetime. It is not to be wondered at if amid all the self-scrutinies which ply the sober-minded candidate for Holy Orders the main question is now and then brought under review. So long as one is careful not to allow such introspection to become morbid, the mere fact that these self-communings

come need not in itself disturb him. They are by no means uncommon to earnest men. They come and go. They, in one form or another, enter into the experience of the Candidate and the Veteran. Under the spell of a great sorrow the late Presiding Bishop, Dr. Clark, is said to have felt a sinking of heart about the ministry after he had served in it nearly fifty years, though he soon recovered and realized, as had those who knew him best, its great blessing and strength. So that almost on the eve of his departure he could write:

"I see the far-off shadowy realm
And thither turn the trembling helm.

* * * * * *

"The distant gleams of silver light
Relieve the darkness of the night."

One other kind of "dark speech" is apt to puzzle the ingenuous candidate and give him thoughtful, not to say anxious, hours. It is the spectre-like speech of doubt. It is a species of tempting in the sense of testing. Temptation of all kinds, especially of the grosser kind, is traceable down into the dread mystery of evil, and out of that come many whisperings of which we say we do not know what to make of them. But what I have now particularly in mind as we open the year's curriculum anew are

those insinuating challenges which seem to meet us in the dark as our mind enters into truths about which our text-books, and lectures, and general Divinity School atmosphere treat. It is not that we do not want to avoid these challenges. Indeed they are positively unwelcome. We are sure of that. But such voices will speak and confront us with dark, unintelligible, haunting speech. And sometimes it all makes us uneasy.

Now what bearing upon this has that instinct of the Psalmist, "I will show my dark speech upon the harp"? It seems to me to mean that he will play out as a kind of harp speech, what he cannot express in words. The harp will interpret where language fails. Explanation, analysis, definition, word-making will not dispell the darkness. Turning the speech into the harmonies of the skilled player's touch will. In other words, the Divinity student with his dark speech, of whatever sort it may be, as it comes to him in the retirement and world of the inner man, can, I believe, best find the music for it which will bring him peace and an ever-deepening sense of its meaning by making the routine of study, together with a well-filled rule of spiritual life, the stringed instrument to which he gives his best powers and his application as week follows week in the ongoing of the School life. It is perhaps another

way of applying the old maxim, "solvitur ambulando,"—or better still, the Master's precept to St. Thomas, when in reply to his dark speech, the utterance from out of the honest bewilderment of his soul, "Lord, we know not whither Thou goest, and how can we know the way?" Jesus saith unto him, "I am the Way, the Truth and the Life." The purport of the answer was that in Christ was the unfolding and peace in all the mystery of life. It was a very different thing from trying to clear up in the mind of the saint the thousand pressing and practical difficulties about the "via dolorosa," or the visit to the spirits in prison, or the gates opening for the King of glory to enter in. The Master did not all at once make clear the way to St. Thomas, but, as it were, bade him to rest all such questionings with Him, with the implied promise that he should find peace for his soul. And so with you, who, as the years here slip by, are so soon to reach the sending to your work for that same Master. Your dark speech, in all the awakening to new vistas of theological truth and the history of the Church of God and the worship of the ages, and to the revelation in the Word of God, will find its true harp harmonies. All human discords become concord in Christ. To see further and further into it all, to learn to cast the care as you go along fondly

on Him who is the Way, the Truth and the Life, to use unremittingly private devotion and these chapel services and your regular devotional and missionary meetings, and the scrupulous fidelity to every daily task, to appropriate to yourselves that precious assurance that He will become to you your personal Way, your Truth, your Life,—this is to make music of Life out of its mystery. The text we chose at the beginning of our Church Divinity School life to express the genius of the training we aim at was this very one—"I am the Way, the Truth and the Life." For the first time in the history of the school one has been summoned to his rest before completing his course as a student here. [One of the students had died in the vacation.] Much that is still dark to us is now part of the new song to him. And after all, that fuller and ceaseless swell of harmony, the harpers harping with their harps as the seer's vision of our redemption from all the darkness—for there is no night there—is to be one day the perfect utterance of the soul.

XII

CAMARADERIE

Divinity School intimacies, like those of other places, take care of themselves. Natural lines of congeniality, previous associations, class and lecture groupings, common views and sometimes common trials here as elsewhere in the world bind men together in some of the most happy and lasting ties of life. Damon finds Pythias. David finds Jonathan and all through the after ministry correspondence or reunion are those of "hearts of each other sure" and ever relieve tedium and wear of the day's work. It is well that this is so, and it is the best kind of character endowment for an alumni association. The man who finds no especial friends for himself in life makes a big mistake and somewhere in his make-up there is a big defect.

But while that generally comes of itself we must not overlook the need of something else which comes more by our own initiative and the cultivation, patient and persistent by the grace of God, of an acquired trait of character. When the sons of the prophets proposed to Elisha enlargement for their straitened habitation they volunteered them-

selves the suggestion:[1] "Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make a place there, where we may dwell." The sense of each one's helping his little to the new home was notably felt and expressed. Every one wished to have a hand in putting his beam into the building. That was their own idea of the way it should go up. Beam for it more than room in it, duty to it more than privilege from it dictated the thought. That spirit must have made a happy family in it. The question was, What can I do for it? And that wonderfully helped that other question, What can it do for me?

It is a satisfaction which I see no reason for hesitating to avow that our conditions here are favorable for the distinct growth of such a spirit. Indeed there is much about the honest-hearted young man of to-day to make him respect and wish to lend a hand to whatever contributes to the morale and efficiency of anything to which, as we say, he belongs. He feels bound not only to stand up for, but by some downright service to sustain its repute. His *beam* he fits in somewhere when it will tell as strongly and structurally as he can make it. This of course applies to his scholarship, his athletic record when that is involved in any

[1] 2 Kings 6: 2.

academic career, and his outspoken allegiance. Not oblivious to limitations or shortcomings in his body corporate he does his best to be a helpful rather than a mere critical or peevish factor in meeting them.

Now there is one feature of a Divinity School life which somehow needs especial stress laid upon it in this connection. That is the sense of true comradeship in the ministry for which the life of the seminary can do so much if the opportunity is only duly understood and improved. Over and above those spontaneous friendships already referred to this opportunity exists. The purport of it is that besides the affinities natural between men there must be a conscience and a habit of every one to create an atmosphere of fellowship in the Gospel, yes, of Yoke-fellowship, as we are placed side by side under the taking of Christ's yoke upon us. Common intellectual zest makes real hospitality of one man's thought towards another, even though convictions and processes of mind may be diametrically opposed. At the time of the beginnings and development of the Oxford movement when the common room of Oriel College had that galaxy of bright minds, each contributed to, as each gained from, the discussions. And they might be as differently constituted and range as far apart in after life

as did Thomas Arnold and John Keble and yet the community of interests of the old Oriel life survived, as it probably ever softened their divergencies. And so the common life and common table converse of those associated in the preparation for the ministry may be made to have a most salutary effect upon the whole attitude of mind towards others as men mingle together in all the things that try their souls in after relations of the ministry. For one must not disguise from himself the temptations that are so thick and subtile as brother rubs against brother in that after life of activity. *Odium theologicum* has passed into a proverb as a special brand of rancor. Even the Apostles were led into wranglings of precedence. The thing that gave Diotrephes Scriptural fame was his "loving to have the preëminence." And so all along there is that weakness of human nature showing itself in causing divisions through pride or intolerance, or ambition or envyings. And no exegete need dwell long on that text—in the light of history and of the human heart—"Where envying and strife are there are confusion and every evil work." You can hardly hope to escape your share of such things, contact with the littlenesses, and rivalries, and jealousies, and bitternesses and bickerings and malice that good men are exposed to from without and from within,

and the havoc such things cause in character and in the Church. Sad priestly blemishes they are breaking up what might be the solid frontage of the phalanx of brethren, the sneer of the Cynic, the wonder of the faithful, the spectacle of all men even as Pilate knew that for envy they had delivered Christ. To be forewarned of this should be to become forearmed here and now. And the surest way to guard against such sources of alienation and dispute among brethren is to early cultivate the spirit of comradeship. It is not to be mistaken for an attempt to force companionship, when that does not come of itself. That would be artificial and unwholesome.

No, to cultivate a spirit of comradeship and to feel a sensitiveness for the right atmosphere of *Camaraderie* in a Divinity School there must be, first, the honest willingness to go out of our way to accomplish it and not to look upon it as something which "just happens" or is a negligible quantity. It is a concern of undoubted spiritual import to be effected by spiritual agencies. And to get oneself well in hand in the matter of putting up with other's faults or peculiarities and of getting rid of any assets of like sort which we may ourselves happen to possess to the discomfort of others is a timely ambition which the very spirit of *camaraderie* may

help. It will much enhance the value of the personal equation out in the ministry, if the minglings of one with another as circumstances shake different tastes and temperaments and opinions all in together in close Seminary contacts, have the effect of the revolving drum in the screw factory which polishes the loosely enclosed screws by trituration. Far better will it be than to have men isolate and rust themselves in cliques only of the like-minded, or try to avoid altogether those that differ from them. This is the very bane of party and of bigotry. It is then of the first importance that we set a decided value upon this attitude of brotherliness with a determination to make it worth our while to understand it and to act upon it as an invaluable qualification for a peace-making ministry—to dread the lack of it as we would the rôle of an ignoramus. And we remember that as saintly a man as Bishop Andrewes had to pray "to think kindly of others."

A first essential of any genuine comradeship anywhere is consideration for others. And where is that needed more than in the Ministry to-day? In things pertaining to God now as of old he who is appointed to service must be one "who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity." A leader of English thought in the last century explains how

much his whole life had been influenced by intercourse with men of his own age at Cambridge University, often men whose tastes were most unlike his own, and strikingly testifies to the effect upon him of the consideration of one of his fellows. He says, "I was a noisy and often angry disputant though mixing much shyness with my presumption. In most parties I was reckoned a bore. But ——— who fancied all fine things of me because I had exactly the qualities he wanted and was deficient in those he had," even when his opinion "was shaken when he suggested that I had passed into a fanatical theologian and when I was hard and cold to him, he still showed me the rarest friendship." How many, many reminiscences there are of a contrary sort! How many, many opportunities lost thoughtlessly or selfishly of helping a fellow to experiences of so thankful and happy a retrospect of Divinity School days! Indeed many a time the kindly advances and interest which come from the recognition of the duty of comradeship kindle into that flame in which the old proverb becomes true of character, "A crooked stick makes a straight fire."

And to consideration must be added candor. Or perhaps it were better put, this consideration for others is consistent with candor, for in the close

contacts, candor there is apt to be at any rate. The genuine self is pretty thoroughly revealed, so unmistakably that it is often noted that what a man is to his immediate contemporaries in the University or Seminary that he is to them in all the after years. The impression becomes fixed and is seldom materially revised. As almost a necessary consequence of this mutual reading of character, peculiarities and crudities and faults and weaknesses come into a somewhat strong light and there follows the running chaff and comment and correction which have such wholesome effect in a discipline all of their own when good-naturedly given and taken.

Then besides mutual forbearance and this rubbing away of rough edges another very contributory factor in *camaraderie* is self-schooling in open-mindedness and fairness and good temper in discussion and controversy. When we feel strongly and when we mingle solely with those who are like-minded with ourselves, opposition we are sure to meet is apt to cause heat and rashness of statement which injure both the cause and the comradeship. A training like that for the bar where one must hold himself well in hand as a matter of business would have its decided advantage for any clergyman. It would teach him to keep to the facts and

the logic without interjecting personal pique or bias. But there must be a deeper principle of self-restraint than a mere professional one. There must be the cultivation of a habit of "sweet reasonableness." I have sometimes thought that one who sits at the window of a Railroad Bureau of Information in a large city and answers all sorts of questions, oftentimes obliged to "suffer fools gladly," and pacifies all sorts of irate and unreasonable travelers could give us of the clergy valuable points of serenity and practical philosophy in our preparation for dealing with people generally. It would cut out not a little irritability and narrowness and other things that count so seriously against getting along with the all sorts of folk that go to make up a world and a congregation. It would save many a one from wrecking his real usefulness in the minor and less important matters of the ministry. It would end many a muddle with a smile instead of a sore spot. The little world of the Divinity School throws together strong individualities. The opening up of the new fields of thought and investigation in the various departments stimulates discussion and discussion makes alignments of views,—and ready-made views *de omnibus rebus* and especially upon some of the most difficult topics of church scholarship are apt to lose nothing in posi-

tiveness from their freshness. The result is that often there is just the opportunity under such oppositions to find a gymnasium for the exercise and development of the finer sense of fairness and willingness to hear the other side, and of a white light of fact and argument, not colored with pride or prejudice. And such a principle deepened into habit will be one of the most valuable possessions you can carry into the comminglings and controversies and patient leading out of error, of the work to come. And it should be somewhere in the constant earnest prayer of all that they may learn that life lesson charged upon Timothy by St. Paul "to be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

Comradeship here is after all then only one phase of that earthly fellowship in Christ and in His Ministry which is part of the communion one with another in His Holy Catholic Church. It is far more than temperament drawn to temperament and man to man in mere accidental association under this roof. It is no less than that fellowship in which James, Cephas and John gave their right hands to Paul and Barnabas, no less than that fellowship of which St. John wrote, "If we walk in the light as He is in the light we have fellowship one with another and the blood of Jesus Christ His Son cleanseth

us from all sin." There is much that we can do to foster it and to promote a happy atmosphere of this *camaraderie*. There is much we can be on our guard against in order to

"Keep far our foes, give peace at home."

We have much to be thankful for, it should be said for a measure of its realization here already. But its deepest blessings and its true enjoyment must come from that Holy Spirit which maketh men to be of one mind in an house. The Holy Spirit will help each one do his part towards the sacred comradeship so that it will in spirit become a true Community. It may mean wrestlings with self, tendencies for us to overcome, brotherliness to be brought out through the quiet transforming process of the Holy Spirit. Keeping too much to oneself may withhold the dues of one towards comradeship as too much self-assertion of another may jar it. Indifference to it may have to be roused. False perspective about its importance may need rectification. But all these and other hindrances to it are matters of that direct character training for which these are most hopeful, most profitable years. The very balance and rounding that some characters need and that other characters can give is the due value and use of comradeship.

The Church and the world need social Christianity fully as much as they need Christian Socialism. And by the grace of God, the atmosphere of that you can make more and more the atmosphere of your preparatory period in Divinity School days.

XIII

VOCATION AND VACATION

THE play upon words—"Vocation and Vacation"—is a very ancient one, dignified by patristic use. And the associated thoughts are as old as humanity, and as elementary as the moral commandments to labor the six days and rest the seventh. Even the proportion of rest to work seems to have been fixed in our physical nature as well as that of animals as was shown under the breakdown of both in the attempt of the French Revolution to substitute every tenth for every seventh day. And we may be sure the vision of an anæmic, dyspeptic, bilious-tinged, overworked clergyman appeals to no Candidate for Holy Orders.

But unless there is some intelligent and resolute principle of coördinating vocation with vacation on wholesome, not to say conscientious lines, there is apt to be trouble ahead, and a good deal of it and a very harassing drag of it for that future ministry. One common foretaste of this is in the time spent in health experiments in those years of young manhood when indigestion and other ills, imaginary or

not, bring one to that unwelcome sense that he must—perhaps in boyhood or youth he has ridiculed the idea—learn to take care of himself. If at that early stage of affairs some sensible rule of rest is found and adhered to, it will save and be far more effective than spasmodic resort to all kinds of heroic exercise or sure-cure quackeries. And the failure to know how to rest has not a little to do oftentimes with the failure to know how to work. It may land a man in either one or two misfit classes in the ministry. Without due recreation he may become a drudge or a nervous fidget. Without putting real strokes of work when we do work and so consecrating regular time to that, nothing is easier than to fall into the dawdling habit, "making vacation our vocation" as I have heard an old Father quoted, and so turning out the ignoble specimen of a lazy clergyman. If

> "All work and no play
> Makes Jack a dull boy,"

we may add:

> All play and no work
> Makes Jack a sad shirk.

Our routine of the Seminary life reflecting of course in this respect the life of the age, provides the daily, the weekly and the annual periods of in-

terval between working courses and hours. These intervals include the night's rest in sleep, the week's rest on one of the seven days, and the holiday times between terms. So far as the reporting for prescribed duty is concerned, each of these is a vacuum and constitutes a real if not a technical vacation.

It will, I believe, in no way question the natural and spontaneous falling into line with this self-evident scheme which is the happy experience of so many who do it as a matter of course and get the benefit of it without much thought about it, and it will hardly be misconstrued as a counsel to anything artificial or eccentric, if we stop to reflect a little upon a right use of these various phases of vacation.

And first no man can afford to be a virtual spendthrift of his night's rest. Whether there is the temptation of the student to encroach upon it with his books, or of the idler to cut into it with the late sessions of circles of companionship, nature in the long run will have her revenges in one shape or another of impaired health or vigor. And overwork that puts a man below his physical par in the Divinity School is but a premonition of the always tired feeling which makes him so uncomfortably conscious of falling below his mark week in and week out of

his active work. Somewhere about the eight hours' sleep is the quota of the average young man and he who makes up his mind to guard that as effectually as he can, will not be apt to be wakeful when he wishes to be sleepy or sleepy when he needs and ought to be wide awake.

Furthermore, to keep a true Sabbath of rest every week, however inviting or sensible it may seem, is by no means the automatic arrangement it might appear to be for a busy man. If it were practicable to so order the Divinity School life that the Sundays could be left free from outside duties and be reserved for personal cultivation of a spirit of worship "in the beauty of holiness" without the care or distractions of responsibility for conducting Services; if some part of the Sunday could be given up to the refreshing walk or nap, and another part to reading some uplifting biography or other devotional literature followed by fervent pouring out the soul by oneself in prayer; if the whole day could be so made really different from other days, who could calculate the spiritual, not to say the mental and physical vigor and strength with which each week the consecration to the work would be reinforced? And then the habit thus formed will persist so far as practicable in the after ministry, not letting a man feel easy unless he can

somehow secure in his weekly round some period of relaxation and new vision.

Circumstances in many cases do not permit here the fuller realization of that ideal. Lay-reading and other duties, for reasons into which I need not enter, preëmpt the Sunday and preoccupy the hours that might become so precious with spiritual values. But here the very limitations have their suggestiveness. That life after Ordination will be likely to be one crowding the Sunday with Services and other public calls upon time. And in his own spiritual and physical interest the wise clergyman must somehow resolutely manage to have some time every week he can call his own for his Sabbath. If it is his happy lot to have some part of Sunday—say the afternoon—free, so much the better. If not let it be some other day, Saturday or Monday, and if not a full day, a half-day. The methodical man can generally make for himself some running rule, however many may be, of course, the exceptions. And the one who realizes what is best for him and for his usefulness will see to it that the time so prescribed has both its proportion of healthy exercise and recreation and its as vital proportion of devotional rekindling. Above all things when cares and sorrows and burdens press home he will need betimes to be able so to say from such hours: "In

the multitude of the sorrows that I had in my heart Thy comforts have refreshed my soul." Begin here and now in these shaping years to provide somewhere in the week—and the routine of the School, in recognition of the Sunday calls upon your time, makes Monday a free day—for intelligent and settled Sabbath invigoration of body and spirit. Put method into it. Fix the habit now and it may give tone to your whole ministry.

If we try to rise to a high-minded sense of the place of vacation in our vocation, it will save us from delusions about what we call the vacations of the School year. The very last thing to think of them is that they are times for mere idling. In point of fact no one here I presume so regards them. Every man, for example, realizes that the long summer holiday is meant to afford him opportunity for the side reading in the various lines of study that in the sequence of Lectures and Recitations in term time he may not be able to accomplish. It is the time to school himself in initiative as a student and to feel the zest for learning on his own account. In the short period given a Divinity School to cover so much, the Lectures can oftentimes only point the way and call out the literary Wanderlust of the true learner. The vacation gives the opportunity for book and

scholar sightseeing in a thousand edifying and absorbing ways over the course. Oftentimes it develops special tastes and acquirements and one discovers to himself the expert in some Department. Then, as in the case of Phillips Brooks, who is a signal instance of one showing initiative of research in his preparatory work:

"The cold grasp of duty embraces delight
Like the rough rocky bay where the waters lie bright."

And it is much to learn how to use a vacation to true bodily and mental and spiritual comfort in other ways. Even under conditions which prohibit the larger expenditures for travel or atmosphering oneself in scenes and surroundings that appeal to a love of nature or of art or of Old World traditions that may be the privilege of later years, much may be accomplished by discriminating plans and purposes in a holiday season. The choice of the place and kind of outing to fit one's own preferences instead of merely following the crowd; the careful provision for time for communing with self and with God and "being still" whatever the memoranda for communing with nature and being healthfully active; the freeing of self from fag that there may be elasticity and receptiveness for inspiration and aspiration; all these send a man back

to his day's work with a resiliency and vigor of attack which suffuse the whole with a new joy and new fervency. "The right use of leisure," said Bishop Westcott, "is an object of education, not second—the Judgment of Aristotle—even to the right fulfilment of work."

Forethought then and the simple striking the right value of vacation in vocation in some such ways as I have outlined back of the regular exercise that needs no commendation, can constitute the Seminary life a veritable gymnasium for wholesome standards of a health regimen. For the work's sake as well as for physical well-being, one of the best safeguards against an anæmic or a jaundiced or a neurasthenic ministry, or a premature breakdown of usefulness lies in the right fixing of habits of the good night's rest, the weekly recreation and the visionful vacation.

XIV

BOOKS AND BOOKISHNESS

It is curiously though accidentally significant that while the Lambeth Conference of 1897 met in an old "Guard Room" at Lambeth Palace, the last Conference of 1908 met in an old Library. Betake yourselves to your books, is the purport of one of the strongest messages out of the recent Encyclical Letter of the Conference to clergy and all interested in true standards of Education throughout the Church. The leaders not only sentinel the times as in a Guard Room, but seize the opportunity to stress the Study and Training function as the Library atmosphere has become again a matter of prime and pressing consequence. One of the earliest Libraries known to history was designated by a heathen leader as a "Dispensary for the Soul," and so no one would claim that it is a new idea, though I believe there are few that would deny that it is a most opportune one for the existing century conditions. The mediæval habit of bookishness as a habit for erudition had in it many things of present-day value for scope and finish in its application to present-day subject matter.

Let us start with three facts: 1. As Divinity Students you must use and own books. 2. A Seminary must have a general Library and 3. Your own books and the Library as well as recitations and lectures must have due regard for the figure of the "scribe like unto a man that is an householder which bringeth forth out of his treasures things new and old."

Now the sense of ownership and association by use is one which responds to cultivation. The use of an ordinary text-book, for example, may put the autograph of your property in it in more ways than one. You may mark passages that strike you and put in references and annotations and associate teachings and thoughts with it that will make it like an old friend you like to have by you. An old book on the Articles once came into my possession in which the possessor, presumably in the eighteenth century, had made running marginal expression of his approval or not by simply drawing the line of a profile, forehead, nose and mouth, with the curve of the mouth upward or downward to denote the smile or sour face as the case might be. And then in any book, memoranda of paragraphs and pages on the blank leaves next the cover, as one studies or reads with the handy lead pencil, constitute a simple ready reference system for whatever meat you have

found in the book. These are some of the secondary helps to becoming a book lover, which is a vast step beyond being a mere user or owner. A book lover has a certain respect for his books—you can sometimes see it in the very way he treats them—and soon discovers in himself a just pride in them and a dawning ambition to build up a library all his own. That again should be recognized and encouraged. To get one shelfful and then another of good and useful books has a zest laudable and hopeful. And however small the space or frugal the purchase money available, the sooner one feels it and acts intelligently upon it the better. Such a library builder always builds better than he knows for his after work. And the probability is that in his future rectory with such a habit, and all it means of study and reading and fresh thought in his ministry, it will always be easier for him to house such a library than it would be while absorbed in other tastes to find sufficient show of books to keep a room called a library in countenance.

Obviously a matter of first concern is to know how to be a practical library builder. And here some hints may be found helpful. Suppose then you are, while in your Seminary course, laying foundations for a good working library: at first you may not be able to do more than get the

necessary text-books as they come in course. Take good care of them. If there be a little spare cash some principle of selection will save mistakes and imprudent purchasing and lumbering up of your shelves with what you can do without or at least defer buying. Every volume you get when you are so limited in expenditure should count for your culture. That of course will include now and then a book of general literature as well as those of your technical course. It will be well to consult the Professors in their several Departments, lists of reference works named in current lectures, of authorities named at the end of special articles in Bible and Church Dictionaries, Commentaries and Treatises on special parts of the Bible and the like. Unless there be ample means, expensive sets of Books of Reference can generally for the time be consulted in the School Library. Suggestive lists are given in such books as "The Priest's Prayer Book," Gott's "Parish Priest of the Town," Bibliography at the end of Standard Works, in local Public Libraries, etc. In this connection it may be well to call attention to the need of acquiring a habit of using the General Library both in following up side reading prompted by the Lectures and in initiative in becoming informed in subjects in which one is interested. I think it may safely be

said of the General Libraries of our Seminaries that they could well be used far more than they are. Enterprise in that direction will incidentally help in knowing what to buy, because later on the purchasing instinct will move in the direction of one's own development of taste and specialty, and he will build up his alcoves around his interests, and so minimize desultory buying. Then his principle of selection will become well defined, the only lookout necessary being to keep in mind breadth of reading and buying as a safeguard against narrow pedantry.

And so from small beginnings the library will grow and each book will be an added pleasure and your bookcase will become the article of furniture that appeals to you most. Companionship with even the backs of such friends turned towards you will be sweet and salutary. As the shelves grow and the means perhaps justifies systematic addition, a wholesome bookishness will suggest several sensible ways of using a principle of selection. You will take some Standard Review, you will scan Review Columns and lists of new books in the Church newspapers and avail yourselves of such sampling of experts of what is brand new from the presses. You will have your name on the mailing list of experienced publishers of catalogues of second-

hand books to pick up standard editions of Church and classic literature of long standing. You will consult some such Authority as Darling's *Cyclopædia Bibliographica* to learn what are the best editions of Fathers or other writers of a given period. And so you will surround yourself with tools for your purpose as does the workman in his shop, and with aids to your culture and vision as does the landscape artist with pigment and outlook.

This all presupposes that you are constantly learning in the great book of human nature where your every-day life in the Ministry will be a library in itself. It will not interfere with, it will decidedly help, your reading, so far as in you lieth, yourselves and others "like a book." Newman wrote his plain sermons, which are models of searching treatment of the human heart, out of a scholar's study. Bookishness may tempt to the life of the recluse or the impracticable, but in this bustling age to the Ministry of to-day it is not a serious menace of anything like that. And on the other hand the new Lambeth Encyclical urges that "Life-long study is of the very essence of the work of the priest."

And then above all things the Clergyman's Library, whatever else its excellence, must, if built on true lines, be in evidence of that priestly vow:

"Will you be diligent . . . in reading the Holy Scriptures, and such studies as help to the knowledge of the same, by laying aside the study of the world and the flesh? I will endeavor so to do, the Lord being my helper." To be studious "in reading and learning the Scriptures," "by daily reading and weighing the Scriptures to wax riper and stronger" in the Ministry, this requires a large element of what might be called Scripture bookishness on the part of the faithful priest. "The Book" must really give the theme to that Library. Mere electic or individualistic reading and library reading do not fulfil the end. A library may represent simple fad growth. I have seen clerical libraries where you might search in vain for a single copy of the whole Bible on its shelves; others where there were newer books upon almost everything current but the Bible and that in evidence perhaps in an antiquated commentary tucked away in some corner. Of course anything that deals with God's truth, especially upon its application to great passing questions of mankind, is more or less indirectly associated with His Book of Truth. But however much one may profit by browsing afield upon such fresh literature, that does not take the place of the vow of direct study and reading. And if such study and reading are first-hand

matters with him, his Library can hardly help to show it in his intelligent use of the direct help to such study that contemporary scholarship supplies. That means a keen interest from time to time to add to the shelf distinctly and primarily volumes of the literature which fortunately is so abundant and accessible in our day, which is closely auxiliary to the Bible and can be justly classified among "such studies as help to the knowledge of the same." There should be in a priest's library, somewhere in its lines of books well proportioned with the whole, a selection of titles new and old so suggestive of Bible research that to look at them would almost in itself suggest the collect for the Second Sunday in Advent. Then perspective in Library building becomes true. The Library builds the ministry, the Bible builds the Library and He builds the Bible who has charged us, "Ye search the Scriptures because ye think in them ye have eternal life: and these are they which bear witness of Me."

XV

MONEY MATTERS

If "the love of money is a root of all kinds of evil"—as it rankly is in and out of the Ministry—looseness in money matters, especially in the Church sphere, produces a fertile crop all of its own. This may come from a love of money or from an indifference to money. As against the former there probably never has been an age when the Church needed to pray more earnestly in the language of the St. Matthew's Day Collect, "Grant us grace to forsake all covetous desires and inordinate love of riches." Clergy are by no means immune from that close material besetment of the laity. But many circumstances combine to make the danger perhaps lie more in another direction to Candidates for Holy Orders, not to say those admitted to Holy Orders. There is a very common sentiment, often expressed, that "the clergy have no business head" that well indicates the danger. As in all such general statements I believe the old maxim that "a fallacy lurks in generalities" is to be well noted here. Simple facts show time and time again that so far from being the agents of looseness in money

matters, or bunglers in finance, it is simple justice to the Clergy to recognize that they have rescued financial situations that business men have allowed to become critical, and have shaped money policies and adjusted money budgets which have won the confidence and admiration of the best financiers. It is then the veriest rubbish in the light of experience to rate even the average man in the Sacred Office as a dupe or one who makes "ducks and drakes" of it when it comes to money matters.

But all the same many a money difficulty could be averted if proper care were exercised, and proper warning were heeded at the outset to learn to exercise such care in seeing that funds that come under our control whether personal or public are managed—as Clement of Alexandria of old put it —"with wisdom, sobriety and piety." Our Lord from a coin drew a wide lesson of punctilio in rendering all our duties of citizenship. He scrupulously balanced the account of tribute money due. And let no one feel that it is safe or sound to tolerate in himself any happy-go-lucky views or habits in this matter, however high his other ideals for the ministry may be. Now, if ever, is the time to learn right rules of the pocketbook and the Church funds.

Obviously with the narrow margins with which the average man in a Divinity School has to

reckon, he is obliged to think about, and school himself in the economies of "his ways and means." No strange thing happens to him if he finds himself obliged to supplement any resource in his reach with Scholarships or moderate loans. The outside help no doubt has its temptations. There may be one now and then who, as is said, "lies down upon it" as a sort of easy access to an education and a living. Perhaps it may tend to encourage indolence and mediocrity with an easy-come, easy-go view of money and life. Public utterances upon alleged evils of beneficiary education do not permit such temptations to be overlooked. And self-help should be stimulated and urged to the limit. But when that is all admitted, under present conditions, when, for example, teaching which used to be so frequent and available a resource for the self-help of the student for the ministry, is now ever narrowing to those who make it their noble profession, and give their whole time to it, the limit of self-help would simply be prohibitory to hundreds whom the ministry needs, and has been using as foremost factors of its progress in the past. And no true man conscientiously using such supplementary help beyond the limit of his own resource—and every true man I have known would prefer to do without it if he could—to realize his vocation,

need have misgiving as it seems to me. The indiscriminate faulting of beneficiary education which would reason from acknowledged abuses to essential evil in any use of it, could not in consistency stop short of challenging the effect of any student's accepting the distributed benefit of the endowments of a university. Even when he pays all his current bills he gets his education far below the actual cost by virtue of the revenues from the endowment that somebody has provided. That margin of difference really constitutes a beneficiary scholarship. At any rate fresh from the recent Lambeth Conference comes a Resolution urging such "Ordination Candidates' Fund." And it will be time to abolish all granted aid in the preparation for a special calling in life which is avowedly not a money-getting one, when the Government abolishes its present system of providing entire cost of preparation for its Army and Navy at West Point and Annapolis. If it be said that both of those Institutions contemplate selection and so an element of competition, what but that underlies the whole conception of the Church and the Canons that there must be both a personal sense of call and scrutiny with many stages of test as to whether the Candidate is "apt and meet."

There is, however, all the more reason why the

value of money should be interpreted aright in thrift and sensible spending. Some succeed in calculating to always keep a little ahead out of a minimum sum. Others are always behind with a maximum amount. In nine cases out of ten the difference lies in the simple getting down to facing figures and acting accordingly without allowing matters to run and taking things for granted. The one looks ahead, figures how he is coming out and always knows where he stands. The other dreads the knowing, keeps little or no account of anything and only has the sharp reminder of the bills that have overrun his means. Laxity grows upon the latter and unless he turns to the right about, there is the prediction of a man who has a career before him of chronic anxiety and perhaps of an impecunious ministry and that serious loss of caste among business men which comes from neglect of ordinary business obligations. The best managers must sometimes borrow and many a successful priest has been obliged to do it to cover cost of preparation or of special disabilities, but there is all the difference in the world between such loans punctiliously redeemed or attended to and a demoralizing habit of borrowing to patch along which betrays shiftlessness and seriously qualifies usefulness, and indeed soon finds a ban upon its own opportunities.

And this which applies to one's own money matters is even of more vital consequence in that dealing with Church Funds that every clergyman must expect more or less in the discharge of his duties. It is a good rule to relegate the custodianship of every Fund possible to competent and trustworthy laity, or at least to hold any such funds jointly with them. In any event there should be an annual or more frequent Statement and Audit of all such funds in the interest of those who hold them, to say nothing of the Church. All Trust Funds should show their full history on your books and so explain themselves with vouchers, etc. If, as in some cases, the alms for the poor, for example, a fund must be confidential, the certificate of some discreet Church officer appointed as Auditor can be read to the Congregation or published without the detailed items of the Statement. This will require—on the part of the clerical custodian—I am not here speaking of like conscience in Lay Custodianship—some simple knowledge of keeping accounts which can easily be acquired from some good business parishioner (and it is intended to have some especial instruction upon this in your course here), and systematic keeping of such accounts as under the audit of the Lord. And when money is to go to such accounts from the alms basons, see to it, or have some one see to it,

that at once the money is taken from the alms basons and counted (by more than one, if practicable) and not left around exposed on the credence or in vestry rooms as I have sometimes seen it, at any interval when after service you are busied about other things. It will follow if you are exacting upon yourself in a sensitiveness to Church money matters, you will gradually group around you Treasurers for various Departments of like mind and habit.

It amounts to this then—efficiency and rectitude in your money matters both in private and Church accounts, as a clergyman will depend upon your high sense of stewardship. And as a closing word we need to probe that somewhat deeply with a wholesome hint. Far more than you will be likely to realize, your own genuine sense of stewardship will affect the whole atmosphere of your congregation. Living it will go further than the most cogent teaching it. And living it implies something back of these ordinary habits of prudence in money matters of which I have just been speaking. Living a sense of stewardship is no less than being faithful over that which is least in the way of income as you would wish the wealthiest parishioner to be faithful over that which is much. In a word the clergy must show the example of conscientious

sense of what they have by conscientious appropriation of some part of it to God's work, if they would expect to influence their people to do it. Thou that teachest giving by principle to God, dost thou give by principle? The blessing of it can be tested by even the small salary, and the lesson of it should be learned in the Divinity School if not earlier. Estimates of expense should include something for systematic offering, something for God, however small from small resource. The Holy Communion gives even a sacramental character to the high duty as we place something of our own avowedly in the oblations. And the secret of right-mindedness in money matters all through, and of the sweetness of giving and leading others to give is found nowhere as in that realization of stewardship deepened, sanctified and empowered in our learning what it is to offer of "our own" just as we offer "ourselves, our souls and bodies" in direct sacramental association with the "One Offering" of Him who gave Himself for us. May you by the grace of God give that sentiment from an ancient Liturgy which encircles the rim of our chapel alms bason *Σοὶ τὰ Σὰ ἀπό τῶν Σῶν*, illumination in every life and every ministry which goes out from these walls.

XVI

TACT

LAYMEN may be pardoned for sometimes wondering in their utilitarian moments why it would not be a good idea for Divinity Schools to have a Department on Tact somewhat as West Point has one on Tactics. Vestries generally put that among the first qualifications when they are looking around to fill vacancies. The lack of tact is one of the first things you are apt to hear whether justly or otherwise assigned as a reason for not getting on in the Ministry. And so though in the perspective its place in relation to deeper qualifications may easily be exaggerated, and though I have never heard of a manual upon it, nor a professor's Chair endowed for it, it is obvious that any Training School for the Ministry can be legitimately expected to have some answer to the question, What are you doing about it? The test of the flying machine is whether it will fly. And the world with reason looks to the ministry to see whether it ministers. Theory, machinery, buoyancy, equipment for skywardness may all be carefully wrought out in preparation for the air-ship's fulfilling its claim. But if it flops and

flounders and gets out of gear and tangled in its handling, down it must go, as one did the other day simply because the operator as he said turned a certain lever the wrong way. And it is just that turning some lever of the delicate machinery of parish administration "the wrong way" which oftentimes exposes a lack of tact and wrecks real usefulness. And for purposes of producing results —parish "pragmatism"—if we wish a high-sounding term—tact might well be defined as skill in putting on power with the right turns of the right levers. If you ever come across a book entitled "The Curate of Cumberworth and the Vicar of Roost" you will enjoy the clever satire of doing just the opposite of this both on the part of the fresh curate and of the seasoned vicar. You will readily grant that a Divinity School ought to have something to say about this branch of getting on, but what?

For the most part it is a question which simply must be passed up beyond any chair of teaching and any curriculum to the man himself. Even in such an attempt to counsel as this, the suggestions must perhaps seem diffuse and of the sort of which a man says to himself, "I do not seem to get much out of them." To be sure hints on pastoral work, and on the practical preaching and teaching of

what is absorbed in the course, enable every chair to contribute something to that resultant of character which the French call *savoir faire.* But knack, you after all have to acquire yourselves. And when you once realize that, you will appreciate that here and now is the opportunity to begin, however much you may have to learn of tact by the actual contact with people later. And perhaps this is one of the most valuable counsels I can give you.

And the real Scriptural formula for tact is the Master's own maxim to His Apostles, when He sent them forth "as sheep in the midst of wolves": "Be ye therefore wise as serpents and harmless as doves." They were never meant to crawl as serpents nor to coo as doves, to just one point of resemblance in each case the counsel confined itself. The wisdom of the serpent is guarded against the venom of the serpent by the cautioning of the dove's trait of harmlessness, and the simplicity of the dove was to be supplemented by the nimbleness of the serpent. The correlation of these two traits belongs to self-cultivation in the graces of the Holy Spirit. That makes balance and saves one-sidedness which sometimes tries to mask itself under tact. Mere cleverness without that gift of the Holy Spirit for which the dove may happily be the symbol—that gift of "thinking no evil," as a part of growth

in the Spiritual virtue of love—may lead to thinly disguised "foxiness" or craft and casuistry which the world itself distrusts. Good-natured or lazy trying to hurt nobody's feelings or dealings, as a chronic time-server without discernment of duty or principle, makes a sort of fool's paradise of a field, bound to have a rude awakening. But between priestcraft and mere *bonhomme*, by God's grace, every man can school himself into that gracious education in right-mindedness and directness of upright aim which is in its true realization, tact. Or to use an old proverb it is the learning to "consecrate common sense." Even if one is not of that class which seems to be born to tact there is no reason to despair, the grace of God rightly used will be sufficient to acquire it. Tact may be called a sort of composite gift. And one who habitually prays as bidden in the Ordinal for "the heavenly assistance of the Holy Ghost" in the spirit of the hymn

> "Come Holy Spirit, heavenly dove,
> With all Thy quickening powers,"

finds a result in ministerial character which blends gentleness and force in a new sense of progress in consecrated tact. It becomes veritably a spiritual gift to which any one may aspire.

This kind that cometh forth from such intelligent self-training soon justifies itself in experience. For example it enables one to smooth the way of the work by a finer sense of consideration for others and a finer perspective in the importance of issues that arise. Tact forestalls the wishes and even the whims of others and so prevents many an issue of weak or wilful human nature. If questions arise it can always pick out important ones from unimportant ones and however necessary it may be to stand by the former, it never agitates the latter all out of proportion to their importance. The eccentric Vicar of Morwenstow, worthy as he was in so many ways, and wearing a medal made of a nugget sent him by a California sailor whose life he had saved, as of many others, on that rock-bound Cornish coast, set his congregation all by the ears over the question whether the church roof should be repaired with slate or with shingles, insisting upon the latter because wood was used in the ark and for the cross! And how many a parish breeze is raised over matters with no particular principle involved where a discreet eye to the really main points would have waived and saved it all in the interest of greater issues. St. Paul had something like that in mind when he wrote to the Romans, "For meat destroy not the work of God."

And tact in personal affairs is very valuable. It will set a watch before the mouth and keep the door of the lips. It will save callowness in the curate. It will be careful not to bore parishioners or friends with long calls or long dissertations in private or public. It will impel true priestly breeding in gentle nanners and thoughtful words and deeds and social amenities and true culture. It will assimilate the bearing to the classic ideals of the best types of Clergymen as they are portrayed in English literature in Chaucer, Herbert, Goldsmith, Keble and biography all along. It would soon make extinct any specimen of a clerical churl.

And even in that so determining, if so delicate, a matter to touch upon as marriage, something very like this sound tact counts for much both in usefulness and happiness. We need not here enter into the wider question of the vocation to a single or a married life further than to recognize its deep searchings in both directions to a conscientious mind. But if the devotion to the single life be not the vocation that seems to be binding—and I suppose in more than one Seminary the after happy marriages of their members show that "celibate clubs" may prematurely avow themselves—good sense and tact will dictate some things to him that will love married life and see good days. He will not choose

a companion to whom the clergyman's life will be uncongenial, or who will not be in full accord with his priestly vow to frame and fashion his family as well as himself according to the Doctrines of Christ and to make both himself and his family, as much as in him lieth, wholesome examples and patterns to the flock of Christ. He will not marry until he can see a reasonable hope of ways and means. Once married he will honor the wife with his best rather than his fretful side and let no busy parish stir crowd out her due in his home, as he realizes how burdens may be there shared and lightened and the joy of the work deepened when, as King James intimated to the Puritan Dr. Rainolds as he was objecting to some expression in the Marriage Service, he has "a good wife himself."

That, however, which will put tact to its full priestly test and so prove its highest value in your ministry, will be its exercise in fulfilling your vow to "maintain and set forward as much as lieth in you, quietness, peace and love, among all Christian people, and especially among them that are or shall be committed to your charge." This is that which solemnly binds you to the unfailing duty, and it carries with it the choice blessing of the peacemaker. Note most earnestly that it is no mere

preference nor incident on the circumference of your work. It lies at the heart of things. Not only must the one in charge of a congregation not be the cause through his carelessness or lack of tact, of alienations and disruptions or getting a condition of "sixes and sevens," but by all that is sacred he is put in his position to eliminate so far as he can all such tendencies to strife. He is no passenger in the parish in these matters, his post is a steering one. He must of course take things as he finds them, but woe if he fails to realize that in these respects of promoting quietness, peace and love he is not by any means to leave things as he finds them. He must expect to find unreasonable people that jar him and jar others. Then envy and strife, confusion and evil-working are ever cropping out. He may deplore in himself qualities that prompt him to return in kind or to adopt drastic measures, in fact to be a touchy parson or a peppery one. But just there either the mischief begins for his work, or he rises to his true level as a priest and is on his mettle to use all the tact and grace he can summon to bring about better understandings, mollify situations and sink his own personal feelings in the high endeavor to have a change come over the face of the congregation as it so often does with kindly and patient and prayerful dealing. That is tact in its

noblest and sweetest expression in the work. Pastor and people come to have a sort of feeling of blessing as if Christ had Himself calmed the troubled surface with His own "Peace be still."

XVII

"GETTING OUT AMONG THE PEOPLE"

THIS phrase is exactly quoted from an up-to-date layman's lips to express his idea of the trait of being a good pastor. It smacks of this stirring century as that quaint caption of one of George Herbert's chapters in his classic "Priest to the Temple," "The Parson in Circuit" did of his rural conditions. And though the modern clergyman may cover distance in an automobile while the devoted Priest of Bemerton must trudge on foot or take the gig, parishioners' hearts and priest's heartiness in their work must come close together with the same ideals if the congregation is to be a true cure of souls. The Ordinal is very specific and insistent as to pastoral visiting. Embodied in one of the Deacon's vows is the requirement "it is his office, when provision is so made, to search for the sick, poor and impotent people of the Parish." In like manner the Priest solemnly promises "to use both public and private monitions and exhortations, as well to the sick as to the whole, within your cures." He is charged "to seek for Christ's sheep that are dispersed abroad, and for His chil-

dren who are in the midst of this naughty world." And so the old saying, "A house-going parson makes a Church-going people" loses nothing of its value by its age, if the Ordinal is sound in its provisions. The layman is right when he says, "We need a pastor who will get out among his people," by all the best traditions of the Ministry as well as by a present-day utilitarian standard of producing results. And this is, by no means, to overlook other gifts of vocation including the cloister call to personal and priestly intercession.

Of course there must be good sense and clear and consecrated purpose in parish calling. Merely social calling has its place and demands and no one should be more punctilious about it than the clergyman who generally starts with the presumption that he is a gentleman. But social calling at the home of a parishioner, on lines of congenial tastes or associations, has at best only indirect relation to the higher duty and if not done with discretion may resolve itself into falling into a habit of visiting only a small round of parishioners, and that with little or no real character of parish visiting about it. Then on the other hand parish calling may be done in a perfunctory, professional sort of way making the whole thing a kind of boredom to all concerned. The clerical visitor may put it in

his routine as a matter of so many names to be checked on his list of parishioners and so many buttons for him to press at front doors while those within "do the rest," and with a sense of relief when no one is at home. With anything like that the pastor is apt to get out among his people as might the gas meter inspector on his regular beat, to read the register of something,—in his case the number of parish calls he can make. No, profitable parish visiting is no less than a sacred function of the high office, if the Ordinal is not all a mistake. There must be regular habits and times of it. It must be initiated and constantly attended with prayer,—prayer for the visitor and prayer for those visited, prayer for guidance in advising and teaching, comforting and meeting difficulties and doubts, prayer for individuals and special trials and temptations and conditions of individuals and homes, prayer in the closet before starting, prayer at the door in the spirit of the benediction with which the Office for the Visitation of the Sick opens, "Peace be to this house and to all that dwell in it," prayer if practicable before leaving and prayer after the day's calling for its omissions and its blessings. Religious literature must be studied to have something handy in the pocket to leave upon topics developed in the conversation, or to send later. Con-

versation must be led when practicable—and tact and the finer sense will guard one against anything artificial or intrusive as they will find ways of evoking confidences and hunger to talk upon serious matters which may be shrinking under even an apparently indifferent exterior—to the deeper matters of personal religion. Obviously this ideal must come under many limitations. Many a call there must be, when the presence of other callers, or the passing mood and like things will leave only the evidence of the call itself—and that is by no means nil—as an expression of your pastoral heart. But if you keep a careful list of your people in your calling book, revised always to date, and mark the dates of your visits and frequently consult it to keep yourself informed and keen as to the homes you have not visited, and then when you make your calls, make them with some such high purpose as I have tried to indicate in the ideals to which I have referred, there will be no danger of your laymen deploring the fact that you have many good qualities but "somehow you do not seem to get out among your people!" And if you say how am I in all the occupations of my parish, its thousand and one pressing concerns, its committees, its time for study and its preparation for the pulpit to find time free for all this, the answer can only be that the very vows of the min-

istry put it among your primary duties. And better find departments which will relieve you of some of those other things not stressed in the Ordinal, and get down and get back to this. Furthermore you need it, as was said of Charles Kingsley, that "it was from his regular house to house visiting in the week still more than his Church Services that he acquired his power," in his first building up the sadly neglected parish at Eversley. He needed it "for his own heart's sake as well as for their souls' sake." And I believe many an afternoon which may mark a temperamental dread of leaving the study as you start out resolutely for the calls, will verily glow at the end as you have been reading in the lives of your people lessons of trust and humility, as well as needs of your message that inspire your own life as well as your sermons. The practical "modernism" of parish pressure which would lose, or justify the loss of this real joy of the ministry and this real contribution to the heart and appropriation of its message, is a phase of our Church life to be very carefully scrutinized.

But besides this systematic calling, and besides mingling with the people in civic and like movements which lie outside of our present theme, there is the whole opportunity for special calling, in con-

firmation work, in affliction of any sort—and no faithful pastor will let many hours slip by after hearing of a parishioner's trouble before he is with him if he can reach him,—in the special joys of the homes and in any of the exigencies of life when an alert pastor can show his interest and love for his people and so bind them to the Church. Never let your people under such circumstances wonder why you have not been to see them, after you have knowledge of the experience that has come to them.

But the "making a Conscience" of the Visitation of the Sick should have a special word of its own. That is a test of your whole pastoral interest. You can hardly have much heart in your ministry without having some heart in that. Any kind of getting out among your people will not count for much unless you get out among the sick-rooms of your people. This implies familiarity with the principles which underlie the Office in the Prayer Book for the "Visitation of the Sick," and for the "Communion of the Sick." The rubrics in those Offices should be studied not only for themselves but for their history and their hints. You may seldom use the Office for the Visitation of the Sick as a whole, but it is full of suggestions for sick visiting, as for example affording you themes for your talk with sick people in the exhortations, and for interces-

sions in the prayers, and for counseling upon questions which may rest upon the mind of the sick as to forgiveness, disposition of worldly affairs, etc. With the mind saturated with such Prayer Book principles you will learn how to use the sick-room to the best spiritual advantage, shaping prayers which you may wish to adapt to special circumstances, guiding you in the selection of Scriptural and other reading and enabling you to do the right thing in emergencies or when the time must be very short.

This will also train you into sane and intelligent and charitable judgment about matters which lie outside of the Prayer Book, or in which the Prayer Book prescribes optional courses. Within the legitimate bounds you will have an open mind, or if you have a fixed conviction, a charitable mind towards those who differ from you as to the mooted matters of unction, confession, and the like. Whatever your decided standpoint you will take it from the high interest in the spiritual welfare of the sick, and not from mere prejudice or imperviousness of opinion. The question with you will be of conveying the utmost comfort of Christ and the Church to the sick one through your ministry, with an anxiety that nothing may fail of that through your lack of calling or of turning every call to best

account. In a word you will deepen in the hope to become more and more a sick-room expert in your ministry.

And this opens up the new purview which seems coming to the ministry. What is known as "Psychotheraphy" is rapidly developing a "movement" and producing a literature to which it seems to me no clergyman can be indifferent. Having its recent disclosure a good deal in the enterprise of one of our own prominent clergymen and one especially qualified by ability, training and position to associate with himself the best skill and professional judgment of the medical profession, the text-book of it, "Religion and Medicine" is having a wide reading as will the other expert writing upon it that will follow. It all marks something of a new era in the possibilities of dealing with the sick. It bids fair to recast methods and mark progressive science both in the realm of physiology and psychology. It has already evolved new coördination between the physician of the body and the pastor of souls and unified both as co-workers for the healing of the personality which includes both. We may dream of its getting the Church itself more out among the people in its wise extension as a movement. If it is to do that you of the coming clergy must be drawn into the study of it.

For the clergy at large it is important to widen and deepen this study stage of it. And so its approved literature should command your earnest attention. Perhaps our Divinity Schools as well as our Medical Colleges may find it a necessary part of the curriculum in the near future. Its periodicals will submit it to all the challenge and criticism with which the age confronts new movements. That will all be to its advantage as a test of its real place in the clergyman's work with the sick. But those most expert in it thus far, and those knowing most of it are most positive in their caution to go slowly in the matter. They realize how essential is the study and the expert knowledge and indeed the experiment in its untried fields by those competent. I only briefly refer to it here and now to recognize it as already having justified its claim to such study in any wide realization of what the ministry owes the sick, and as having a place in any counsel upon your sick ministrations when you take your place as clergymen endeavoring to be apt and meet for the work of to-day. Though in some respects a "new thing under the sun" it bears marks of having in it something as old as the Master's maxims and as He went about doing good, we may find in it another means of getting out among the people.

XVIII

"THE CLOTH"

"YOUNG men, likewise, exhort to be sober-minded." Translated into the speech of modern youth this counsel of St. Paul would probably amount to—"Be level-headed." But in addition to that common caution to young men to know "what is what" in the best making of their young manhood, keeping clear of pitfalls and treading carefully in right paths of progress, St. Paul goes further with one who is to take Holy Orders. Likewise must the deacons be grave. And here we come upon a word confessedly needing some study of the original New Testament word back of it in order to catch its exact force. Trench, after a critical examination of the word σεμνός as found four times in the Epistles of Timothy and Titus and its cognate σεμνότης, as found three times in the same Epistles, says it must be owned that "grave" and "gravity" are renderings which fail to cover the full meaning of their original. Malvolio in *Twelfth Night* is grave but his very gravity is itself ridiculous, and the word we want is one in which the sense of gravity and dignity, and of these as invit-

ing reverence, is combined: a word which I fear we may look for long without finding.[1] The difficulty seems to be to fit two meanings to one English term, as if to measure twins for a single suit of clothes. And the quality identified in priestly character is itself easier to recognize than to describe, a subtile something majestic and awe-inspiring in its more marked possession, as it was said for example to exist in Pusey, to whom this very Greek word especially appealed. I think I have read somewhere of his having used the expression "that blessed σεμνότης." Trench tells us that "in profane Greek σεμνός is a constant epithet of the gods. . . . It is used also constantly to qualify such things as pertain to, or otherwise stand in any very near relation with the heavenly world." St. Paul and St. Barnabas, we may believe, had it when the people at Lystra would have done sacrifice unto them. St. Peter and St. John had it when the Council at Jerusalem before which they had been haled took knowledge of them that they had been with Jesus. It was, we may reasonably think, in the look of St. Stephen when in the fore-dawn of his martyr glory, all that sat in that other Council, looking steadfastly on him, saw his face as it had been the face of an angel.

[1] "Synonyms of the New Testament," p. 348.

Now when the ministry is spoken of as "The Cloth" it is the world's way of designating it as a class—knowing it by its uniform so to speak. The phrase originating from a distinguishing garb connotes the calling as a whole as it is, even according to every-day standards, supposed to be set apart for especial functions of well-doing and leadership. Outward badges and wardrobes will show this according to tastes. There will be extremes, the intensely clerical and the as intensely secular tailoring, both of which have free play in our American life, the crowd in the street scarcely giving a second thought to the conspicuous cut of the severely ecclesiastical make-up and swallowing up as one of itself the other cleric who as decidedly wishes to dress like other people and sometimes even outdoes the man on the street in flamboyant neckwear and sporting costume. So far as the fabric and fashion of "the cloth" are concerned, there must be the play of preference, only the clerical dandy on the one hand, and the unclerical disguise on the other, do divert people's minds from main questions and when one betrays an undue mind upon the place of professional dress, and the other is tempted to dissemble his calling in affecting a garb which will save him from ever being taken for a parson, there is some serious thinking to be done. And so it is

with outward mannerisms in the service and in the street. I am not referring to varieties of habits of real reverence nor of ordinary marks of individuality, but to mere mannerisms that provoke comment upon clergymen as clergymen. I suppose no one would wish a "Cuddeson stoop" or a dramatic reading of the lessons to be the first thing in the current small talk by which he is known to be different from others, but alas, it is sometimes even so.

All this, however, you will readily appreciate belongs to the outside and does not touch the real heart of what is called, and is, "reverence for the cloth." To evoke that and to hold it, the man in the ministry must have in some degree in his personality that very quality which St. Paul puts at the threshold of Holy Orders, so inadequately translated "gravity." He must in some measure attain to σεμνός and by God's grace find an atmosphere for his life and work, of σεμνότης. At sight then, though they may never be able to analyze it or express it, his people, yes all people will recognize that he has something which interprets to them the true classification of the cloth. He will illustrate Emerson's saying that "men of character are the conscience of society." He will be one to whom they will wish, as they say, "to tie up to in trouble." He will possess something which will impress them as

"having the root of the matter in him." He will make good his vocation and not a "white choker" but a white soul will be his credential, not professionalism but priestly character will be his consciousness of his "cloth."

There is a profound sense in which the Holy Spirit itself beareth witness with the spirit of man, humbled with his own unworthiness, that he is "a man apart." "Yet not I but the grace of God which is with me" is his own resting in the reverence for his office. The spirit of heaviness which must now and then threaten him in the personal shortcomings in his work finds in that mystic witness the garment of peace as the inner symbol of "the cloth."

But while priestly character-growths have this mystery of bloom and fruitage that we can experience but not explore, there are some plain facts which are very closely related to it of which we should take cognizance here. Two, at any rate, of the marks of this healthy growth are the deepening in 1st, the joy of service and 2d, the peace of God.

With Wynn's charming chapters on "The Joy of the Ministry" I need not do more here than commend to you the reading, and the rereading of that book. While the truest leaders of men are striking as a very note for our new century ideals of

Service, as in the central theme of the Encyclical of the last Lambeth Conference, the Ministry soon carries one on from the duty of service to its privilege and its joy. "God, whose I am and whom I serve" was the sustaining thought of the Apostle in a dark hour. The very name Diaconate as it emphasizes service betokens the true key to strike in the overture to the music of the ministry. And that ideal should take possession of you more and more here. Cast your musings for your first field of work after ordination not in terms of what kind of a living shall I get, but, as I believe you will, what kind of a serving can I give. Fix that habit of looking at your ministry and you are already cultivating the σεμνότης of the priest.

And then closely akin to that joy of service is the peace of God. No priest who pronounces that in the blessing of "the peace of God which passeth all understanding," should fail to appreciate how much he needs that very blessing to apply to his own life and work, that it may keep—or literally buttress—him in heart and mind in the knowledge and love of God. The saintly Bishop Andrewes following precedents prayed against "the lukewarmness of Accidy"—and the very strangeness of the word will enable us to understand how it once for a while dropped out of the dictionary. He put

it among the seven principal sins, as a sin lying at the source of other sins. It seems to mean a fagged spirit, listless and weary of the world, discouraged, hopeless tending to melancholia and imbued with the "sorrow of the world." In the ministry it might perhaps be negatively described as an aggravated lack of the peace of God. Restlessness, loss of heart, perfunctoriness, hollowness of service and revulsion from low ideals or levels of life and work are symptoms of it. The word had a mediæval application to monks who found they had no heart for their cloistered life. There seems to be in it something of a very antithesis to the peace of God. And if its symptoms are detected early and its significance understood in its first stages, prayer against it and patient dealing with it as with any other temptation or sin will be efficacious. That is one of the advantages of being able to recognize and correct tendencies of character here, and in such determining matters of the ministry to remember remedies in the days of the youth while the evil days of later experiences come out. And the secret of priestly serenity lies in the progressive meaning we can put into that primary plea of our nature spoken or sacramental: "O Lamb of God, who takest away the sin of the world, Grant us Thy peace." Many a roving ministry, many a rebellious mood

can be saved and many a type of patient continuance in well-doing be fixed by prompt and early attention to this peace which Christ has left to His Ministry.

The cloth that covers a heart to which such experiences are not strange will always hold its own in the respect and regard of the people. It will count for courage and hopefulness as it is able to temper service with peace and deepen peace with service. Pusey's poise in this respect was a great strength of his character. Years ago I remember to have heard Dr. Hatch whose Bampton Lectures showed predilections of a sort which would certainly not indicate bias towards either upon whom he was commenting, speak strongly of Dr. Pusey's singular hopefulness of mind ever in contrast with that of his great admirer Liddon. And the blunt maxim of the old English Bishop, "Serve God and be cheerful," partakes of the same spirit. And so may you become, and so may all within these walls help you to become, "Sanctified and meet for the Master's use and prepared unto every good work," each one

> "Steadfast set to do his part,
> Yet fearing most his own vain heart."

XIX

PRAYER FOR VOCATION

We shall not "grope as if we had no eyes" in wonderment about a due supply for the ministry, if we try to see the problem as Christ saw it. And He has plainly given us access to His view-point. He has let us into the working of His own mind. To Him, we may reverently infer, the difficulty was not with the field. Probably in point of fact conditions since have never been as unpromising as when He came to His own and His own received Him not. His own tears over Jerusalem because it would not know the things that belong to its peace must have come from a far more poignant sense of a showing of obstacles than any minister of His since has ever been called upon to encounter. And yet to Him, with all that, the harvest truly was plenteous and the fields were white unto the harvest. It was no dismaying outlook on the century nor deterrent local considerations that He stressed as the trouble. There was really no cause for concern about the harvest.

And further the supply of laborers for the harvest

as He puts the matter to us was a matter not primarily dependent upon some things we are apt to think of first. We must think of such things as making due support for the ministry, in its thorough preparation, in its active work and in its old age. We must have due regard for parental and pastoral shaping and influence. We must keep the ideals on a chivalric rather than a sordid plane. We must exploit right manhood in the ministry and turn Sydney Smith's witticism about mankind consisting of three classes, to wit: "men, women and clergymen," into an axiom that clergymen are only called to be men apart that they may be the more truly "all things to all men." Wrong sentiment about any of these things does undoubtedly cause hindrance and needs attention and correction, but that is not the remedial and reënforcing measure that Christ makes of primary importance. The specific He does urge and urge with a significance that cannot fail to come home to every one anxious to see a wider stir of interest in the Students' Recruit Movement, and other like agencies for putting more of our young men and young women into the direct work of the Master's Harvest-field, is just good old-fashioned prayer, "Pray ye, therefore the Lord of the harvest, that He would send forth laborers into His harvest."

Every one who intelligently prays in the Lord's Prayer "Thy Kingdom come," does pray for laborers in that kingdom. And we like to believe that there is a widening area of special intercession for this very thing in the private prayers of Christians. If the "Students' Recruit Movement" had done nothing more than help this on, as it no doubt has, silently, by leading many to include it among their petitions, who had not thought of it before, it has covered a great need. And could there be anything more hopeful than a propaganda putting it into the hearts of parents, pastors, god-parents, Sunday-school workers, teachers, and all Christian workers to habitually carry the earnest plea to the Lord of the harvest to send laborers into the harvest. Familiar but never outworn is the tribute to the mother of one of the greatest Church leaders of thought that ever lived—"If Monica had not prayed, Augustine would not have preached." Boys and girls, university students, could, too, themselves find the clearer whisperings of the high vocation around their own hearts oftentimes if they were praying such things for the kingdom. For we remember that there never was a wider call for consecrated womanhood too to give itself wholly to the Master's service and find that deep joy of ministry. And once let such dynamic of private prayer develop in

any broadcast way, and our universities might send out ten recruits where they now send out one. And while in the Sisterhood or Deaconess work of our Church, for instance, neither of our two great California universities have from all their young lady graduates, so far as I know, numbered as yet one, I believe the record would soon undergo a change in that as in other ways. But upon united prayer concentrated upon the supply of laborers would come a double blessing. In it there is a genuine note of Christian unity. This is one very practicable matter in which the purpose of the Students' Recruit Movement to "speed the day" for Christian Unity can find expression. If all Christian bodies could at stated times use public prayer to the Lord of the harvest to supply laborers, such common prayer would be a common note of our common Christianity. Among many things in which there is diversity there could be this blessed unity of prayer. And just as there is the recognized advantage of having a fixed day in the week for worship so there would be in having, if practicable, all agree upon fixed times in the year for fervent intercession for the ministry. Now why could we not turn to excellent twentieth century use just those four periods of every year which for centuries have been associated with such prayer,

known as the Ember Days. They have a flavor of antiquity and are historic with hallowed associations, but it is not so much that as the availability of the seasons to fix stated times for all Christian people of our time to unite in prayer for the ministry that we are commending. They roughly correspond with the four seasons, spring, summer, autumn and winter. The especial days are the Wednesday, Friday and Saturday after the first Sunday in Lent, after Whitsunday, after the 14th of September and after the 13th of December. When in the last revision of the Book of Common Prayer, completed as recently as 1892, the petition was added, "That it may please Thee to send forth laborers into Thy harvest; we beseech Thee to hear us, good Lord," it was followed by a noticeable increase of candidates for the ministry which could not but be significant to a believer in united prayer. And could all our Christian bodies agree to mark those weeks four times a year with an outpouring of earnest pleas, each in their own language, for laborers in the wide harvest-field of the unifying world, everywhere so rapidly opening itself to the workers, they would be acting on Christ's charge, they would be resorting to Christ's method of replenishment of the ministry.

A prayer is appended by way of suggestion:

A Prayer for Wider Vocation to the Ministry

O Lord Jesus Christ, Head of the Church, Thou that knowest the hearts of all men, show through the power of the Holy Spirit, we beseech Thee, all whom Thou dost call to Thy Sacred Ministry a true sense of their vocation. Quicken many of our youth with that inward motion of the Holy Ghost to take upon them holy offices and ministrations to serve Thee for the promoting of Thy glory and the edifying of Thy people. Impart to clergy and parents and sponsors and teachers a deeper realization of our responsibility for the fewness of the laborers while the harvest is so plenteous. Send forth laborers into Thy harvest. Increase in Thy Church a faithful ministry watching for the souls Thou hast redeemed with Thy precious blood, as they that must give account, that they may do it with joy and not with grief. All this we ask of Thee, O blessed Jesus, who art with the Father and the Holy Ghost, one God, world without end. Amen.

XX

MATRICULATION ADDRESS

To matriculate is to make formal the tacit understanding with which one enters into an institution of learning. It is a simple ceremony, with the best traditions of ancient and modern seats of scholarship. It may help much, or little, as its significance is or is not appreciated by those who use it. It may belong to the mere "deadwood" of an institution, withered and dried out of all recognition as part of the institution's life. Or it may bring forth much fruit. Naturally, in a new institution, which scrutinizes while it values traditions, the question arises, is there any real use which a form of matriculation serves in our Divinity Schools? Though observed by most of our leading seminaries of theology, that is hardly reason enough for our adopting it unless it has proved to be of notable and enduring value to them. Feebly as we may be able to copy their excellences, we should certainly be wary at least not to copy their surplusage of machinery if such there be. We waited here to get light on that very question,

waited for some development and definition of what our institutional life was to be, and hold this matriculation because we are convinced that it may be made instinct with meaning in its bearing upon all that constitutes the Divinity School a *mater*—as the word matriculation implies—and in that term, which grows fonder with the after years, an *alma* mater.

The three affirmations of our form of matriculation simply point and emphasize phases of Divinity School life, which call for special concern in that growth in character, which no canonical schedule of topics can list, and no canonical examination can bring to account. And unless a Divinity School is directly and effectually concerning itself with that growth in character it is missing a main point of its existence. The candidate that goes up to his ordination must be "apt and meet" for his "godly conversation" as well as for his "learning," and woe betide the candidate, or the candidate's Divinity School, that relegates this to even a secondary place!

Furthermore, we should not allow ourselves to forget here, that in these earlier formative years of our school life—as it is in these formative years for the ministry of each one of you—much, very much depends upon the standard we set for ourselves.

The molten life running freely and glowingly as it is, is running, we must remember, into the fixed outlines of the mould.

The first affirmation you are to make touches *spirituality*. This is the critical time for your devotional habits. You are here because you have had one demonstration of the Holy Spirit. He has inwardly moved you to seek the holy ministry. Other demonstration there should be, just as positive, in the sanctification of character through "the heavenly assistance" of the same Holy Spirit. Your rooms more than your recitations are telling the story as to that, your still communings with your own hearts, your assimilation of the truth of God to your own spirits, your personal struggles and victories over sin. Whether or not your future flocks can take knowledge of you that you *have been with Jesus* here as well as with your text-books depends upon the *conscience* you put into keeping to some rule of devotional life for yourselves in all that curriculum of the spirit into which the course of the Divinity School can only enter with general suggestions like this.

The second affirmation bears upon the fraternal spirit to one another. Many wretched bickerings and alienations would be avoided in the ministry if candidates in our Divinity Schools trained

themselves more thoroughly and intelligently in what Mozly, in one of his striking sermons, deals with as a *duty to our equals*. There must be, of course, natural groupings on lines of friendship and taste, but what, as candidates for the ministry of Christ, you need to be especially solicitous about is to cultivate the Christlike bearing to those to whom you are not drawn by natural affinity, personally or theologically. The other is but the mark of the natural mind; this is the mark of the spiritual mind. It is not an easy thing, and I do not speak of it here because I think our standard is lower than elsewhere in this respect, but because I believe general elevation of standard is needed in this very matter, and if you school yourselves in it here it will save you many a littleness out in the ministry where *odium theologicum* has passed into a proverb of the scoffer.

Then, in the third place, you promise to be loyal to your Divinity School. It is good to have an ideal of loyalty to it as you would have to your home; not to gossip about its home affairs, but to remember that while there is nothing to conceal, there is much that belongs to the *amour propre* of the family circle and should not be thoughtlessly or frivolously introduced into general conversation. Episodes of the lecture-rooms, personal comment,

were better kept to the student body itself, as a general custom, and it can readily become the tradition if there be care and caution.

And as our prescript rules are to be made as few as possible, there is the greater need of that spirit of loyalty which can be depended upon to do the right thing between the rules, to have the mind and will to *save rules by being self-regulated.* There is an almost absurd anomaly in a candidate for Orders being *disorderly* in any way.

And before I conclude I cannot but forecast a little, to bespeak from you that loyalty which this matriculation contemplates, when you have passed from this institution out into your active ministry. There should be the loyalty of your prayers, and if possible, of your gifts; the loyalty of your influence to bring other candidates and endowments and of being alert to improve opportunities to upbuild and carry on the work. There is nothing in this to stay your loving and honest criticisms, if loyalty ever seems to suggest that, nor to deprive the School of the shaping influences which may to its advantage come to it as the years go by from its graduates; but may we be saved from that carping, grumbling, disparaging treatment which so wounds our institutions when it comes from the house of their indifferent—far from loyal—alumni!

Believing then that you take this step fully awake to its possibilities for your welfare and the welfare of the Divinity School and with a high purpose, to which the appeal has not yet been made in vain, to partake of its spirit as well as subscribe to its letter, I proceed to the matriculation itself:

Form of Matriculation

The Dean: The Church expects all her candidates for Holy Orders to so apply and prepare themselves that they may be found apt and meet for their learning and Godly conversation to exercise their ministry duly to the honor of God and the edifying of His Church. Will you faithfully use this Church Divinity School of the Pacific to that end, giving yourself wholly to the work therein set before you and daily endeavoring by some rule of a devotional life to cultivate those fruits of the Holy Spirit by which the true minister of Christ is best known?

Answer: I will.

The Dean: Will you carefully foster a spirit of loving kindness to all that are associated with you here, endeavoring, so far as in you lieth, to realize that ye are brethren called to be fellow-workers in the Lord?

Answer: I will.

The Dean: Will you obey the rules and guard the interests of this Church Divinity School, here and elsewhere, having due regard for its discipline and in all things striving loyally to further its aims?

Answer: I will.

The Dean, taking each one by the right hand: I do hereby receive you as a fully matriculated member of the Church Divinity School of the Pacific. In the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

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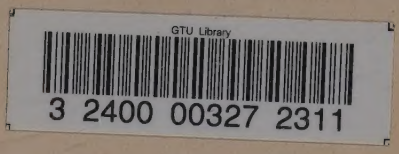

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